

THE BOOKE

of Lamentations;

Or,

ΓΕΕΝΝΗΛΟΓΙΑ

A Treatise of Hell.

Wherein is shewen, the nature of it;
the place where it is, so farre as probably may
be conjectured; the severall punishments of
the damned therein; and aggravations of the
same; the justice of God maintained in sen-
ding the wicked thither; with divers
other things.

As also.

The Booke of Genesis.

Or,

ΓΕΝΕΑΛΟΓΙΑ.

Christ's Genealogie.

Discussed as 'tis set downe by *S. Matthew*
in the 1. ver. of his Gospel.

Being the summe of two Sermons, preached
in the Cathedral Church of *Lincolne*.

By *Thomas Phillips* Master of Arts.

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THE BOOK

OF THE

THE

A

By the



By the

LONDON

Printed by

Faults escaped in the printing.

In the booke of Lamentations.

PAGE 5. line 5. δι for δι. p.8. l.12.
ἀμαρτ. for ἀμαρτ. pag.11.
in the margin. Confess lib. 1. for lib.
11 pag.14. in the marg. ἐπινοι for
ἐπινομι. p.48. in the marg. Luke 2.
for Luke 11. pag.49. in the marg.
orcana for arcana. p.50. in the marg.
so pag 55.73.83. scen. for scen.
pag. 52. in the marg. *Originianis* for
Origenianis.

In the booke of Genesis.

Second leafe ipso for ipse. pag.35
in the marg. *Dominion*. for *Domni-*
on. pag.38. in the marg. *proe o* for
pro eo.

Plura meis si sint, ut erunt, vitiosa
libellis,

Excusata suo tempore, lector, habe.

Ovid. Trist. lib.4. Eleg. 1.

A Ann Higgins
Pear & corn i de Sirs



THE
BOOKE OF
Lamentations.*

Or,

Γεννηλογία.

A Treatise of Hell.

PSAL. 917.

The wicked shall bee turned
into Hell.

AMONG other
parts of Scrip-
ture, none more
excellent then
The booke of the Psalmes;
in as much as S. Austin
calls it, a common trea-
surie of good doctrine: and
E why

* *Inspice quid
portem: nihil
hic nisi Triste
videbis, Ovid.
Trist. lib. 3.
Eleg. 1.*

* *Psalmorum
liber—ut bre-
viter dicam,
communis qui-
dam bona do-
ctrinae thesa-
urus est. Pro-
log. in lib.
Psalm.*

*Quid autem
est quod non
discatur in
Psalmis? Non
omnis magni-
tudo virtutis,
&c. ibid.*

why Common? but that
no doctrine whatsoe-
ver, which is good and
necessary to bee taught,
or learned, is there wan-
ting, as he renders the rea-
son ^b; there is, saith he,
the magnitude of vertue,
the square of justice,
the perfection of prudence,
the rule of patience,
the perfect knowledge of God,
predictions of Christ to
come,
the common hope of
the resurrection,
revelati-
on of mysteries,
the promise
of glory,
fear of punish-
ments.
And for this last,
no place more pregnant
then my Text,

The wicked shall bee tur-
ned into Hell,

The punishment of all
punish-

punishments.

I am not ignorant that some (and they both ancient and moderne) doe understand it of the grave, and their destruction by a temporall death:

The Hebrew word [*Sheol*] bearing both significations, as well of the *Grave*, as of the place and state of the Damned.

But I thinke it better to take it in this latter sense, being led by these reasons.

First, because, as I conceive, 'tis *David's* pur-

gaudio vite eterne; ita nullus cruciatus paenarū temporaliū potest sempiternis iniquorum cruciatibus comparari. Aug. de Catechizand. rudibus, cap. 24
 ὁ αὐτὰρ ἰσχυρὸς ὡς καὶ ὁ θεὸς οἰκτιρῶν
 ὁ γὰρ τίς ἴσιν ἄλλος ἀμάρταν τῶν ἰσχυρῶν.
Neslor. Hom. II.

Orum malorum omnium extremum.

Plato Gorg. sive de Rhet. Cogita, homo, quoslibet mundi cruciatus, intende animo, quasque seculi penas, quosque tormentorum dolores, quasque dolorum acerbitates: compara hoc totum gehennae, & leve est. Ibid. Soliloq. sive Synonym. lib. 1. Sicur nullum gaudium rerum temporalium ex aliqua parte simile potest inveniri

pose here to console the
faithfull, and excite them
to thanksgiving, by
the consideration of
Gods dealing with their
enemies and oppressours;
Such as, in those times,
werethe *Philistines, Amo-
rites, Moabites, Syrians,*
&c. that though he suffer
them for a while to bee
prickes in their eyes, and
thornes in their sides,
using them as *Rods* to
scourge them; yet, those
Rods shall not alwayes
rest upon their lot, but,
*Tandem diphtheram in-
spiciet*, at length hee will
call them to account, and
give them their reward;
dealing with them as
sometimes a Father doth
with

with the Rod, after hee
hath corrected his child,
viz. breake it, and throw
it into the fire c.

δι αὐτῷ καὶ τούτῃ ἀντὶ
αὐτοῦ καὶ τούτῃ f.

That pit which they have
made for others, to pro-
cure their overthrow and
destruction, they shall fall
into themselves; and so
perish here: and more
then so: hereafter suffer
the vengeance of eternall
fire in Hell, be turned thi-
ther.

2. Albeit, as Chryso-
stome ^a speaks, that
Death is only a Name to
the faithfull; the nature
of it being changed. (So
as, it is no more now
Interitus, but Introitus ^b,

B 3

not

• Facit hoc
Deū quod
plerumq. facit
et homo. A-
liquando ira-
tus homo ap-
prehendit
virgam jacen-
tem in medio,
fortasse qua-
leturq. sar-
mentum, cedit
inde plium su-
um, ac deinde
projicit sar-
mentum in ig-
nem Aug. in
Psal. 74. 4.
c Hesiod.

lib. 1. 1. 1. 1.

• Nec finire
licet tantos tibi
Morre dolo-
res. Ovid.
Metamor.
lib. 1. fab. 10.

^b Mors nomen
tantum fide-
lis, Hom. 29.
in Gen.

ⁱ Ducit ad e-
ternam se

*mors brevis,
ut via, vitam;
ut mors Ince-
ritus non fit,
at Introitus.
Owen lib. 3.
ad D. Mari-
am Neville
Epigr. 77.
Hebr. 9. 27.*

not *Meth* but *Thom*, by inversion, which signifies *perfection*:) yet, being common to them with the wicked, by the Statute enacted *primo Adami*, for all men once to die ^k; were it here understood, it did not so fully set forth the judgement of God upon the wicked, mentioned in the 16 verse, which is the verse before my Text.

3. A third reason I gather from the word here used *Turned*, Wherein the Psalmist seems to allude to the forme of the Sentence at the latter day, *Goe yee cursed into everlasting fire.*

4. The learned ¹ ob-
serve

*Weemse
Exercitati-
ons divine:
Exer. 15.
pag. 138.*

serve, that whensoever
this word [*Sheol*] is
spoken of the wicked, and
hath *He locale* added to
it, (as here, *Lesheolab*;)
it alwayes signifies *Hell*,
and not the *Grave*.

My last reason is taken
from the reading of the
Septuagint; (unto whose
authoritie I cannot but
subscribe^m, when I con-
sider, in how great ac-
count they were had a-
mong the *Ancients*, e-
steeming them no lesse
then *Prophets*ⁿ: especial-
ly, seeing the writers of
the New Test. honour
them so farre, as in quo-
ting the old to follow
their translation^o, forsa-
king the Hebrew; onely

B 4 *Mattheu*

— *Veterum*
dignè veneror
cum scriptis
virorum. O-
vid. Trist.
lib. 5. Eleg. 3.
• Iren. adver-
sus hæreses,
lib. 3. cap. 25.
Epiph. lib. de
Mensur. &
ponder. post
med. Aug. de
Civit. Dei,
lib. 18. cap. 43
& 44. & in
Psal. 88. 10.
• *Apostoli con-*
sonant predi-
ca interpret-
rationi. Ete-
nim Petrus,
& Iohannes,
& Paulus,
& reliqui
prophetica
omnia ita an-
nunciaverunt,
quemadmodū
Seniorum in-
terpretatio
continet. Iren.
d. l.

p Lib. de vi-
ris illust.

C. *Matthem.*

Matthem excepted, who writ in Hebrew, as *S. Ierome* p observes.) They reading it by a word which seldome (especially among Ecclesiastick and Hagiographal Writers) is taken in any other acception, then for *Hell*, the place of the damned. [*Ἅδης*].

ἀπογραφίσαν δι' ἁμαρτω-
λοῖς τὴν Ἅδην.

Quod certis
is probamus,
hoc & predi-
camus securi-
us. Bernar. A-
polog. ad Gu-
lielmum, ali-
as, Guiller-
mum abbe-
tem.

Cap. 16. 19.

So then; the Sense and true Interpretation of the words being (as I hope) cleared; like the great Citie in the *Apocalyps*, they may be divided into three parts: The Subject, the Adjunct, and Application of the one unto the other, or Con-
nexion

nexion of both together.
The Subject, *Hell*; The
Adjunct, *The wicked*;
The Application of the
Adjunct to the Subject,
Shall be turned.

Hell is the Subject;
and here wee will shew
you by way of preface
and explication,

1. What it is;
2. Where it is;
3. The Punishments of
them that are in it, *shall be
turned into it*;

Before we come to the
prooffe and application of
the Proposition, that

*The wicked shall be tur-
ned into Hell*.

And for the first, *Hell*
may bee thus described,
to bee

— Noster
quid agor nisi
Triste libellus
Ovid Trist.
lib. 5. Eleg. 1.

A place of infinite and extreame torment, created by God, and appointed for the punishment of the wicked after this life, to the glory and manifestation of his justice.

It is a place of Torment. *Mat. 8. 29.* *Art thou come to Torment us before the time?* say the devils to our Saviour: *i.e.* to send us to the place of Torment whence wee came.

For 'tis certaine, before the day of judgement, they are sometimes loosed from their bonds, and permitted to come upon the earth, for our exercise, triall, and temptation.

Againe,

Lombar.
lib. 2. distinct.
5. c. Thomas
1. quæst. 64.
art. 4. corp. art.

Againe, 'tis said of the rich man, *Luke 16.* that *being in Hell in Torments, hee lift up his eyes.*

It was created by God too. *Iohn 1.3.* *All things were made by him, &c.*

But when it should bee created, is uncertaine ^u.

Hee in *S. Austin* ^x who, being askt, *What God did before hee made the world?*

answered, *Hee made Hell for such curious inquisi-*

tors; spoke in jest. The Rabbins ^y *say in good earnest, there were seven*

things created before the world: The Law, Repen-

tance, The house of the Sanctuarie, The throne of glorie, The garden of plea-
sure, The name Messiah,
and Hell.

—Et

^u — *θεῶν ὁ
γούσι καί-
ται. Hom.*
non semel.

*Theiologi
certant, &
adhus sub ju-
dice lis est.*

*Horat. de
arte Poet.*

^x *Respondeo
dicenti, quid
faciebat Deus
antequam sa-
ceret cælum*

*& terram,
non illud quod
quidam re-*

*spondisse per-
bibetur, Jocu-
lariter eludens
questionis vi-*

*olentiam, Al-
ta, inquit,
scrutantibus
gehennam pa-*

rabat, &c.
*Confes. lib. 2.
cap. 12.*

^y *Lyra lib.
contra Iudæ-
os. circa med.*

^a Horat. Serm.
lib. 1. Sat. 5.

^a Quando est
preparatus ille
ignis, nisi per-
fectione crea-
turarum om-
nium? nisi
forte dicamus,
post sexti diei
perfectionem
Deum aliquid
creasse, quod
absit, &c.
lib. 1. de mira-
bilibus.
Scrip. cap. 2.

^b Cap. 30. 33.
vid. Lyran
locum.

^c Meethmul.

— Et Credat Indus apella².

S. Austin himselfe is of opinion, it was created *the sixth day*^a, after God had finished all the rest of his works. *Cornelius à La pide* (*Comment. in Gen. 1.*) referres it to *the first day*: forasmuch as the Angels, in all probability, being then created then sinned, and were cast into it; they could not be cast into a place that was not. Others thinke, it was created *the second day*, which was the first that had a Yesterday: from that in *Esay*^b, *Tophet is ordained of old, or from Yesterday*, as the word^c signifieth. But by the same

same reason ^d, we may
as well conclude that it
was *Created the first day*.
The words indifferently
bearing both senses; ei-
ther, that it was *Created*
upon that day, which
first had the name of
yesterday, (could bee so
called,) to wit, *the first*
day: or, upon that day
which next succeeded it
(was the first *from it*;) to
wit, *the second day*.

Some againe would
have it *Created the se-*
cond day still, but upon
another ground: because
the same *Epiphonema* is o-
mitted, which is added to
the workes of all the o-
ther dayes; *God saw that*
it was good ^e. Others
(supposing

^d Nil agit ex-
emplum litera
quod litera re-
solvit. Ho-
rat. Serm.
lib. 2. Sat. 3.

^e Vid. Wal-
ther. harm. S.
Scrip. in Gen.
1. 6, 7, 8.

f—' ἔκ' αὐτῆς
 γῆς ἅμα
 παρὶς ἑπο-
 μι — Me-
 nel. Hom. Od.
 δ. — Non est
 ultra narrabi-
 le quicquam.
 Ovid de
 Ponto, lib. 2.
 Eleg. 2.
 8 Quis enim
 revelabit quod
 Deus texiit?
 Terrul. lib. de
 anima, cap. 1.

(supposing it to be in the
 center of the earth) thinke
 it was created *the third*
day, when God ador-
 ned the same, and ap-
 pointed the places or
 parts thereof to their se-
 verall uses. All that wee
 can say is this ^f, that
 the Scriptures herein
 are silent; and *who shall*
reveale that which God
bath hidden &?

2. Where it is. And
 here too I meet with di-
 versitie of opinions: Some
 placing it above the
 earth, because, where men
 sinne they shall receive
 punishment. Tis true; in
 this world; God, some-
 times, in the punishment
 of sinne, observes such a
 correspon-

correspondence and proportion, as, where it was committed, to manifest the tokens of his displeasure, *1 Kings 21. 19. In the place, &c.* And *Iosephus* reports of *Aristobulus*, that, causing his brother *Antigonus* most cruelly to be murdered; his disease (being sick before) suddenly so farre increased, that hee fell into a vomiting of bloud in great abundance: which one of his servants carying forth; he fell and spilt it, *in the very place where Antigonus lately had bene slaine*. Thus I say, God sometimes deales in this world. But, that hereafter it shall be his

Quidam è ministris effrens, divina, opinor, ita volente providentia, prelapsus, in eo ipso loco effudit, qui Antigoni cedis cruenta habebat vestigia. Antiq. lib. 13. cap. 19. Vbi Antigonus erat occisus, super extantes adhuc cedis maculas cruorem interfectoris effudit. de bello Iud. lib. 1. cap. 3.

ⁱ De Civit.
Dei. lib. 20.
cap. 16.

—*Nēq̄ ego
illi detrabere
ausim Hæren-
tem capiti
multa cum
laude coro-
nam.* Horat.
Serm. lib. 1.
Sat. 10.

^k Esay 65. 17.
66. 22.

² Pet. 3. 13.

Revel. 21. 1.

¹ ἡ πρὸς τὸ
τὸ τῆς ἀρχῆς
(λέγεις ὡς ὁ
παλαιός.)

σοὶ μὲν πάντα
δοκῶντ', ἐστὶν
ἐμοὶ δὲ τὰ-
δὲ. *Evenus.*

his generall and constant course; I find no ground for it in Scripture, nor can imagine any in reason, especially, if the opinion of some (among whom is *S. Austin* ⁱ) be true; that, the earth, after the resurrection (being purged from the state of mutabilitie and corruption, wherein it now stands) shall lie open with heaven, and so, be part of the seat of Saints beatified: which is the meaning of those *new heavens*, and that *new earth* wee read of ^k; though, I know, some understand them otherwise ¹.

Some againe thinke it to be in the Caves of
the

the earth, and Conduits
of the Sea; also the most
vast and spacious regions
above the *superficies* of
the earth: All these put
together; fearing else,
there would not bee
roome enough for such
a multitudinous number,
as *shall be turned into it*;
The number of fooles being
infinite ^m.

I remember a storie,
how *Julius Caesar* creating
divers new Senatours in
Rome, among whom was
one *Laberius*, and sending
him into the Senate-house
to take his place; *Tullie*,
as hee passed by, gave
him this gird, *You should*
sit by mee, but that I should
sit too strait ⁿ: alluding to
the

^m Vot. interp.
ita legit lo-
cum. coles. 1.
15. Stulto-
rum infinitus
est numerus.

ⁿ Reciperem
te nisi anguste
federem. Bru-
sonius, lib. 5.
cap. 16.

• *Stultitia*
hoc magis est
quam recte o-
pinionis. *Vt*
Methodius de
Origene apud
Epiph. hær.
64. post med.

• *Ovid. Me-*
tamor. lib. 4.
fab. 13.

• *Quis Poe-*
tarum, qui non
omnino de
prophetarum
fonte potave-
rit? inde sitim
ingenii sui ri-
gaverunt.

Tertul. Apol.
cap. 47. Aliun-
de scilicet lo-
qui possent de
rebus fidei, ni-
si ex literis fi-
dei? Idem de
præscript. adv
hæret. cap. 15.

Poetæ—
quamvis ve-
ritatis arcana

the number of the Sena-
tours newly made, which
was so great, that the
house could scarce con-
taine them. But there is
no such thing in *Hell*,
where ere it is •.

Mille, capax, aditus, & a-
pertas undiq; portas
Vrbs. habet: utq; fretum
de tota flumina terra;
Sic omnes animas locus ac-
cipit ille, nec ulli
Exiguus populo est, tur-
bamve accedere sentit.

As the Poet • describes
it. It is capable of all that
come, and never straitned;
be they never so many.
Agreeable & to that of *So-*
lomon and the Prophet:
the one affirming it to bee
never

never full; the other that it is *deepe and large*.

Others would have it to bee, betwixt the upper region of the ayre, and globe of the Moone; in the sphere and element of fire: drawne by that axiome of Philosophie, *Nullam violentam perpetuum*. Forasmuch as the fire of Hell is everlasting, *Hell* must either be in the proper place of fire, or it cannot be so.

Fire indeed, in its owne nature, cannot last ever, out of its proper place; yet by a Superiour and more excellent principle, it may: as this fire, being by the justice of God, his power and providence prefer-

in parte cor-
ruperint, ta-
men ipsa res
eo verior in-
venitur, quod
cum prophetis
in parte con-
sentiant. La-
ctan. Instit.
lib. 7. cap. 22.
Pro. 27. 20.
Esay 30. 33.
Erroremq.
suum quo tue-
antur habent.
Ovid. Fast.
lib. 1.

" Thom. sup-
plem. 32.
quest. 97.
art. 6.

" Tertul. A-
pol. cap. 48.
Orig. hom. 9.
in diversos.
Hieron. com-
ment. in Iob
20. 26. Greg.
Moral. lib. 15.
cap. 17.

preserved; which is ex-
cellently laid downe,
*Esay : 6. 23. Tophet is or-
dained of old---, the pile
thereof, is fire and much
wood, and the breath of
the Lord --- doth kinde it.*
Besides; although the
Schoolemen^a hold, the
fire of *Hell* to be, *eiusdem
speciei*, of the same kind,
with our fire both Ele-
mentarie and ~~cum~~
or focal : yet the ~~ancients~~
^a (so farre as I find) agree
in the contrarie, that it is
not; but created by God
of purpose, and created
so, as having naturally
within it selfe a divine
subministration of incor-
ruptibilitie; they are Ter-
tullians words.

The

The Poets tained it to be under the earth; equally so farre distant from the surface, as heaven is above it γ.

And surely, that it is under the earth, seemes to mee, an opinion, the most probable. (For I can determine nothing certainly : To use S. An-

words; *What I speake, my brethren, I speake as being certaine; neither I nor you have knowne Hell as yet, (and I pray God wee never may.)* The most probable opinion therefore I say is; that it is under the earth.)

1. Because the Scripture seems to intimate as much;

γ — τὰ πλα-
τος — τὸ σ-
σον ἐν τῷ ὕ-
πῳ γῆς ὅσον
ἔστι τὸ οὐρανὸς ἐς
ἀπὸ γαίης,
ἴσον γάρ
τ' ἀπὸ γῆς
ἐς τὰ πλατον
ὑπὸ γῆς.

Hesiod. Theog.

2. Res est ar-
bitrio non di-
ritmenda meo.

Ovid. Fast.
lib. 6. Non
nostrum —

tantas compo-
nere lites.

Virg. Ec-
log. 3.

3. Quod dici-
mus, fratres,
non tanquam
certus expono;

— Infernum
nec ego exper-
tus sum adhuc
nec vos. in
Psal. 86. 13.

^b In Psal.

110.1.

^c Et plures
quorum nomi-
na magna vi-
gent Ovid.

Trist. lib. 5.

Eleg. 1. vii.

Ambros.

Haymo.

Theophy-

last. Dionys.

Carthus. in
locum. Nova-

tian. lib. de

Trinit. cap.

14: & 17.

inter opera

Tertul.

much; calling it *Eretz tachthith*, the lower earth, Ezek. 31. 18. speaking of it as a lower place; The way of life is above to the wise, that hee may depart from Hell beneath, Prov. 15. 24. But plainly, *Philip. 2. 10.* That at the name of Iesus every knee should bow, of things in heaven, and things in earth, and things under the earth, i.e. in Hell; So *S. Austin* ^b, with divers others ^c.

2. Heaven being a place of chiefest happinesse, Hell of the greatest miserie; without doubt, they are directly opposite, and as farre dis-joy-
ned as may bee. The rich man, *Luke 16.* saw *Abra-
ham*

ham a farre off, and Laza-
rus in his bosome.

3. The name *Infernus*
d imports it; so called,
quia infra, or *inferius* ja-
cet, because it lies un-
derus.

And S. *Austin* e addes
another reason, to this ef-
fect. As there is Gravitie
& Levitie, heavinesse and
lightnesse, in bodies; so is
there answerably sorrow
and joy in spirits; sorrow
answering heavinesse, Ioy
lightnesse: now in bodies
the heaviest are the low-
est; therefore in Spirits
likewise, the sorrowfullest

^d In inferio-
ribus terre
inferiesse per-
hibentur, unde
& inferi no-
minati sunt.
Hieron. in
Job 26. 5.
Unde Inferi
appellantur, si
sub terris
non sunt, me-
rito queritur.
Aug. de Ge-
nesi ad live-
ram, lib. 12.
cap. 33. Inferi
eo quod infra
sint Latine
appellantur.
ibid. cap. 34.
Si idcirco In-
fernum dici-
mus quia in-
ferius jacet:
quod terra d

cælo est, hoc esse infernus debet à terra. Greg. dia-
log. lib. 4. cap. 42. * Sicut, secundum corpus, si
ponderis sui ordinem teneant, inferiora sunt
omnia graviora; Ita, secundum spiritum, inferiora
sunt omnia tristiora. de Gen. ad lit. lib. 12. cap 34.

are

are the lowest; and, these being the Damned spirits, by consequence, *Hell* where they are, the lowest place.

3. Follow now the Punishments of them that are in it, *shall be turned into it.*

Tallie observes, that the Poets, in his time, who writ of *Rome*, did use *præterire calamitatem* ^f, to passe by the calamitie, where any hapned. I cannot doe so, in speaking of *Hell*; but must tell you the miserable calamitie of them that are there, and the punishments (at least some of them) which they endure, (for

^f *Sinite hoc loco, Quirites, (Sicut Poetae solent quires Romanas scribunt) præterire me nostram calamitatem.*

Orat. 13. pro lege Manilia.

*Non mihi si lingua cen-
tum sint, oraq; centum,
Omnia pœnarum percur-
rere nomina possem &.*

2 Virg. Æ-
neid, lib. 6.

If I had a hundred
tongues, I could not ex-
presse themall.)

The usuall distinction
is into two; by some
they are reduced to
three kinds. There is *Pæ-
na damni*, *pæna sensus*; &
pæna separationis: The pu-
nishment of Losse; Sense;
and Separation.

1 Keckerm.
System. The-
ol lib. 2. cap. 7

1. The punishment of
Losse; consisting in their
deprival of Gods pre-
sence, and the joyes un-
speakable of Heaven. The
Philosopher 1 puts *Pri-
vation* in the number of

1 Arist. Phy-
sic. five, de na-
turali auscul-
tatione, lib. 1.
cap. 7.

C naturall

naturall Principles. It may be called a Principle here too, being both part, and the beginning of their sorrow. *They that obey not the Gospell... shall be punished*—from the presence of the Lord, *Thess. I. c.* And S. Bernard ^k observes the method of the finall sentence; that, *The Saved shall first bee called into the kingdome of GOD, before the Damned bee sent into everlasting fire* (It shall first be said, *Come yee blessed, before, Goe yee cursed:*) to aggravate their griefe by the sight of their losse. For as blacke compared with white seemes more black*: So the sight of that which they

^k Prius Benedicti vocabuntur in regnum, quam Maledicti in caminum dei-jciantur ignis eterni: quò acrius doleant videntes quid amiserint. Serm. 8. in Psal. Qui habitat.

* παραλλη-
λα τὸ σπαν-
τία μάλιστα
φαίνεσθαι.
Arist. Rhet.
lib. 3. cap. 2.

they have lost, makes that which they shall sustaine, much more grievous ¹, to wit,

2. The punishment of Sense; consisting in those actuall torments, which they suffer and endure. Which, as *David* speaks of Gods works, *Psal. 40. 5.* or *Nestor* of the miseries they suffered at the siege of *Troy*^m, are more then can be numbered. No punishment can be imagined, saith *Gregorie*, which is there wantingⁿ. You must not expect therefore, I should capitulate them all; *Non mihi si centum* — as I said before: I will onely name the chiefe; dealing with the rest, as *Timanthes*, in
C 2 drawing

¹ Sic nimirum sibi invicem collata contraria, suæ quidem utrumq; videtur suscepisse augmentum alicuius qualitatis: ut album nigro si conferas, & hoc candidius, & illud tritius apparbit. Bernar. d. l. m — καὶ καὶ τῆς καὶ τῆς πάντα γὰρ μὴ ὅσα το κατὰ τῶν ἀνθρώπων; Hom. Od. γ.
^a De pœnis excogitari non potest, quod ibi non erit.

° *Vultum ve-*
lavit quem
dignè non po-
tuit ostendere.
Plin. hist. nat.
lib. 35. cap. 10.
Cùm patris
dolorem se non
posse penicillo
exprimere ar-
bitraretur
eximius arti-
fex—, vels-
mento vestis
os occultavit.
Nat. Com.
mythol. lib 7
cap. 16. finem
versus.

drawing the picture of
Agamemnon mourning
 for his daughter *Iphige-*
nia; who concealed his
countenance, because hee
 could not expresse in it the
 greatnesse of his sorrow °.

And the first is this;
 The scorching heat of
 fire. It is better to enter
 into life with one eye, then,
 having two eyes, to bee cast
 into Hell fire. *Mat. 18. 9.*
Goe yee cursed into everla-
sting fire. chap. 25. 41. And
 the rich man, *Luke 16*, is
 said to bee tormented in a
 flame. Some have held
 the fire of Hell to bee no
 true materiall, and cor-
 poreall fire; But, *qualem*
novit Deus: or else only
 that extreame anguish,
 and

and compunction of Spirit, proceeding from the Sense and deep apprehension of Gods wrath (the torment of which is like the burning of fire, and therefore by a Metaphor so called;) herein following *Damascene* ^p.

To whom wee oppose the authoritie of others ^q, more ancient ^r: to wit, *Tertullian* ^s, *Origen* ^t, *Lactantius* ^u, *S. Austin* ^x, and *Gregorie* ^y, (Such men as I never saw, or shall see ^z, as *Nestor* speakes of *Perithous*, with some other Worthies;) who all

^p Ortho-
doxæ fidei,
lib.4. cap.28.
ad finem.

^q Plurium cal-
culum vincit.
Eras. Adag.

πλείων μὲν
πλείωνων με-
λέτῃ, μείζων
δὲ ἐπιθήκη.
Hesiod.

ἐργ. κ. ὁμ. ^r.
lib.1.

^s Quis inter
nos determi-
nabit, nisi
temporis ra-
tio, ei præ-
scribens au-
thoritatem
quod antiqui-
us, &c? Ter-
tul. advers.

Marcion. lib.4. cap.4. ^t *Apol.* cap.48. ^u *Hom.* 9. in
diversos ad finem. ^x *Iustit.* lib.7. cap.21. ^y *De Ci-
vit. Dei*, lib.31. cap.10. ^z *Dialog.* lib.4. cap.29.

^z ὅς ποτε τοῖς ἰδοῦν ἀνθρώποις, ὅσος ἰδωμένοι.
Hom. II. a. C 3 con-

^a Plurimum
facit multo-
rum in una re
sententia atq[ue]
consensus.

Hieron.

Comment. in
Gal. I.

συμπεριγὰ δ'
ἀριτὴ πῆλαι
ἀνδρῶν καὶ
μάλιστα λυ-
γρῶν. Neptun.
Hom. II. v.

^b Ignem ge-
hennæ corpo-
reum esse non
ambigo, in quo
certum est cor-
pora cruciari.

Greg. Vbi
supra.

^c Corpori non
potest adaptari
pœna nisi cor-
porea, Thom.
Supplem. 3^a.
q. 97. art. 5.

Conclus.

^a Dialog. lib.

4. cap. 29.

^d Lib. 4. di-

stinct. 44. 8.

conspire ^a in the contra-
rie tenent. Nor without
reason; in regard, *Bodies*
are to bee punished by it ^b:
which, were it not corpo-
real, cannot bee ^c. But,
how then can it *agere in*
Spiritum, you will say?
The Soules of men be-
fore the resurrection; and
the Divels, who are Spi-
rits, and want bodies;
how can it worke upon
them, and they suffer by
it? That it doth so,
S. Gregorie ^{*}, and *the Ma-*
ster of the Sentences ^d ex-
emplifie in the rich man,
whose Soule (though his
body be yet in the grave)
is said to bee tormented in
that flame, *Luke 16*. And,
how it comes to doe so,

Thomas

Thomas ^e tells us, viz. *Hyperphysicè*; not by its own nature, but as it is an instrument of Gods justice, which hath given that power and propertie to it, for their punishment: For an instrument doth worke (as he goes on) not by its owne proper power and nature onely, but by vertue of the principall agent, as it is regulated thereby; Yet I thinke it more safe ^f to sit downe with *S. Austin* ^g and admiring the myserie.

Well then; the fire of *Hell* is no Metaphoricall thing : but a Material, true, proper, reall, and corporeall ^h fire.

Now the paine of fire is
C 4 great.

^e Supplem.
32. q. 70. art. 3.
corp. art. 6.
q. 97. art. 5.
Resp. ad 3^m.

^f *Præstat per Deum nescire quia non revelaverit, quam per hominem scire, quia ipse præsumpserit.*
Tertull. lib. de anima, cap. 1.

^g *Cur non dicamus, quamvis miris, tamen veris modis spiritus incorporeos posse pena corporalis ignis affligi?*
De Civit. Dei. lib. 21. cap. 10.

^h *Diversa vocabulapponimus, ne quis*

erret in nomi-
ne. Hieron.
epist. ad Fa-
biolam.

ἰ ἰδ' ἰδ' ἰδ' ἰδ'
ἰδ' ἰδ' ἰδ' ἰδ'
ἰδ' ἰδ' ἰδ' ἰδ'
ἰδ' ἰδ' ἰδ' ἰδ'
Æsop. fab.

Percontanti,
qualia putaret
esse apud infe-
ros: expecta,
inquit, & si-
mulatq; illuc
venero, perli-
teras tibi sig-
nificabo om-
nia. Erasm. A-
potheg. lib. 8.

great. But, what is our
fire, to the fire of *Hell*?
It was the fond conceit of
a *Frier*, that one might
feele it burne *seven miles*
off *i*.

Demonax the Philoso-
pher being asked, *what*
kind of place Hell was?
answered, *When I come*
there, I'll write thee a let-
ter, and let thee know *k*.
And so, if the *Frier* had
beene there, or yet so nigh
it, we might beleewe him.
Yet I thinke with *S. Au-*
stin, that for vehemencie
of heat, it exceeds ours, as
farre as It doth fire that's
painted upon a wall. And
with *S. Bernard*, that one
sparke of it doth more tor-
ment, then if a woman
should

should continue in travell,
and the very pangs and
throes of child bearing,
a thousand yeares together.
This is the first punish-
ment pertaining to Sense,
as I said, The scorching
heate of fire.

The second is, Extre-
mitie of Cold¹, *Mat. 8.*
12, 13. 42, 50. 22. 13. 24.
51. 15. 30. There shall bee
weeping, and gnashing of
teeth. Weeping; from heat,
the paine of fire: gnash-
ing, from Cold: so the
Fathers^m. Some collect
as much likewise, from
the name Tartarus: τάρτα-
ρος, properly signifying,
to shake and quiver for
cold^a. But, is not this a
mitigation of their for-

¹ — *mistā*
cum frigore
flammā. O-
vid. Meta-
mor. lib. 1.
fab. 2.
^a *Haymo in*
Mat. 8. Remi-
gius in Mat.
13. Hieron.
venerab. Bed.
Raban. Mau-
rus in Mat. 24
Greg. hom. 2.
in Evang.

^a *Plutarch.*
opusc. de pra-
mo frigido.

mer paine? Cold being a remedie against heat; the rich man *Luke*, 16. conceiv'd no better cure for his torment in the flame, then that *Lazarus* should but even dip the tip of his finger in water, and touch his tongue to coole it. As for this, it is a *parable*; and therefore, according to the rule in Schooles, not *argumentative* °, being stretched beyond its end and scope. And, to the other, *Thomas* p. againe makes answer; that it shall bee no mitigation of their paine at all; in regard, it shall not be, by the changing and transmutation of the body from its former disposition and passion:

• Theologia
parabolica
non est argu-
mentativa.

• Supplem.
34. q. 97. art. 1
resp. ad 3^m.

sion: but, by bringing a new passion upon it, the old remaining. Which it doth, saith hee, *per actionem Spiritualem*, by a Spirituall action; For, by its *naturall action*, being contrarie to heat, it quenches it, and mitigates the paine of it: but, by its *Spiritual action* (which it hath from the principall Agent, Gods justice, whereof it is the instrument, and whereby it doth *agere in corpus*, seize upon the body) it doth not.

3. The third is Famine and Hunger. *Luke 6.25. Woe unto you that are full: for yee shall hunger.* In the 24. of *Ieremie* * there are mentioned three grand calamities.

* Ver. 100

* Ver. 21.

calamities; λιμός, λοιμός, & πόλεμος, Famine, Pestilence, and the Sword. In the 14. of Ezek. * foure; these three and the noisome beast: How much more when I send my foure sore judgements, the Sword, the Famine, &c. And, as it is one of those which carry account of the greatest punishments: So, neither is it the least among them. David places the pestilence under it; choosing the one rather than the other, when they were both put to his option, 2 Sam. 24. 13. Jeremie prefers the sword before it, Lament. 4. 9. They that bee slaine with the sword, are better then those that bee
slaine

slaine with hunger. And
Vlysses in Homer, of all
deaths makes it the
most miserable; *All*
deaths are miserable, saith
he: yet the most miserable
of all is to die for hun-
ger 9.

4. The fourth is Bonds
and imprisonment. *Mut.*
22.13. Take him,—Cast
him into utter darknesse:
but what must be done to
him before? bind him
hand and foot. 1 *Pet.* 3.19.
Christ by his Spirit prea-
ching to the soules that
are now in Hell, but were
alive in the dayes of *Noah*
(saith the learned *Scali-*
ger 1:) is said to preach
unto the Spirits in prison.
The Angels too that sin-
ned,

9 πάντες μὲν
συγεροὶ θά-
νατοι δειλοί-
σι βροτοῖσι,
λιμῶ δ' διχ-
τίστον θάνατον
Οδ. μ.

* Notis in
N. Test ad
locum.

Laert. de
vit. Philos.
lib. 6.

Heg. Liber
captivus arvis
feræ confimi-
lis est:

Semel fugien-
di si data est
ocasio,

Satis est, nun-
quam post il-
lam possis
prenderé.

Lor. Omnes
profecto liberi
lubentius
sævus, quam im-
servimus.

Plaut in
Captivis.
act. 1. Scen. 2.

Ut niger in
niveum nulla
redit arte co-
llorem:

Spestat ab in-
ferno sic via
nulla retror.

Owen, lib. 3.

ad. D. Mari-
am Neville.

Epigr. 180.

ned, being cast downe to
Hell, were delivered into
chaines, 1 Pet. 2. 4. Dioge-
nes, being askt, what was
the best thing in a mans
life? answered, His li-
bertie ^c. And hee in the
Comedie, compares a cap-
tive to a bird in a cage: If
once he get at libertie, hee
will be past catching a-
gaine ^e; that condition is
so hatefull to him. But,
more grievous is it to a
man, & miserable he that's
put into a loathsome dun-
geon, without hope of
being ever enlarged or
removed. Such is Hell,
and such they that shall be
turn'd into it ^h. Poets and
Historians may faine, of
some who have gone thi-
ther,

ther, and returned back
 (as *Orpheus* that fetch't
 his wife *Euridice* from
 thence *. *Hercules*, that
 going thither, brought
Theseus away with him,
 with the dogge *Cerberus* †. *Vlysses* that went
 thither to consult with
Tiresias ‡. *Aeneas* that
 went thither, to talke with
 his father *Anchises* §.
Pythagoras also, that go-
 ing thither, saw *Hesiod*
 tied to a brazen pillar,
 and *Homer* hanging on a
 tree full of snakes, for
 faining such things upon
 the Gods. ^b :) and *Papists*

Vives in lib. 18. de Civit. Dei. cap. 13. ² *Hom. Od. 7.*
Horat. Serm. lib. 2. Sat. 5. Nat. Com. mythol. lib. 9.
cap. 1. ^a *Virg. Æneid. lib. 6. Ovid. Metamor lib. 14.*
fab. 4. ^b *Laert. de Vit. Philos. lib. 8. in Pythag.*
Tertul. lib. de anima. cap. 28.

* *Ovid. Me-
 tamor. lib. 10.*
fab. 1. Virg.
Georg. lib. 4.
*ad finem. Se-
 nec. Herc.*
fur. act. 2.
scen. 4. Nat.
*Com. my-
 thol. lib. 7.*
cap. 14. Lod.
Vives in lib.
18. de Civit.
Dei. cap. 14.
 † *Ovid. Me-
 tamor. lib. 7.*
fab. 22. Senec.
Herc. fur.
Plin. hist.
Nat. lib. 27.
cap. 1. Nat.
*Com. my-
 thol. lib. 7.*
cap. 1. & lib. 3.
cap. 5. Lod.

² *Hom. Od. 7.*
Nat. Com. mythol. lib. 9.
cap. 1.
^a *Virg. Æneid. lib. 6. Ovid. Metamor lib. 14.*
fab. 4.
^b *Laert. de Vit. Philos. lib. 8. in Pythag.*

fable

• è Dama-
scen. Serm. de
his qui in fide
hinc migra-
runt. Circa
med.

• Cato lib. 3.
distich: 17.

• Lib 4. di-
stinct 30. f.

• *Pena autem
vehemens, &
multo seuior
illis, quas &
Ceditius gra-
vis invenit,
aut Rhada-
manthus.*
Juven. Sat. 13.

table c, that Traian was delivered thence by the prayers of Gregorie, and Falconilla by the votes of Thecla.

Admiranda capiunt, sed non credenda — d. Betwixt us and you, saith Abraham to the rich man, Luke 16. there is a great gulf: so as they which would come from you to us, cannot. What is this gulf, but, (as the Master of the Sentences e expounds it) the justice of God, which holds them in chaines, and will never suffer them to bee loosed.

The fift and last is that *Orcutum flagellum* f; the wound of Conscience, conceived by the full and

perfect

perfect sense and apprehension of Gods wrath. This the *Poets* & set out, in their fiction of *Tityus*, who hath Vultures feeding upon his liver; which is mentioned by *Lactantius* ^b: And this is the *Worme* spoken of, *Esay* 66.24. *Marke* 9.44, 46, 48. ⁱ. The greatnesse of which punishment, *tanquam per transfennam*, wee may see in the shadow and first-fruits of it in this life, by those that are distressed in conscience. Master *James Bainam* (the Martyr, as hee was afterwards) having recanted out of weaknesse, and abjured his opinions; openly in the Church (bewailing

^s Hom. Od. 2.
Ovid. Metamorph. lib. 4.
fab. 13 lib. 10
fab 1. & lib.
ia Ibin ante
med. Horat.
Carm. lib. 3.
Ode. 11. Virg.
Æneid lib. 6.
Tibullus
lib. 1. Eleg. 3.
Senec. Hippolyt. act. 5.
& Herc. fur.
act. 3 scen. 2.
^b Inſtit, lib. 7
cap. 21.

*Non piguit
uno loco eadem
verba iter dicere.*

*Quem non
terreat ista re-
petitio, & il-
lius pœnæ
comminatio
tum vehe-
mens?* Aug de
Civit. Dei.
lib. 21. cap. 9.

ling his fall) among other things, intreated all good Christians *rather to die*, then doe as hee had done: for hee would not feele *such a Hell* againe, (so he tearmed it) in his conscience, as hee did feele before hee repented, for all the worlds good ^k; which puts me in mind of S. *Bernards* ^l saying, *A guiltie conscience is a certaine Hell of the soule.* And Mr *Greenham* ^m mentions one in the like case, who said, his continuall agonies were as great, as the paines of a man, when the pangs of death are upon him: that hee could be content also, his body should live in burning fire till the day of judge-

^k Mr Foxe
A&S & Mon.
vol. 2. pag.
300. Col. 1.
Edit. ult.

^l *Infernus
quidam animæ
rea conscientia
est.* Serm. 4
de assump.
beatæ Virg.

^m In his
grave Coun-
sels, and god-
ly observa-
tions.

judgement, so bee might
then be assur'd of Gods fa-
vour n. Briefly thus; *Dol-*
lor corporis, corpus doloris:
dolor anima, doloris anima.

Bodily griefe is but the
Body of griefe: the soule
of it, is that of the Soul.
The spirit of a man, saith
Solomon, may sustaine his
infirmities: but a wounded
spirit who can beare?
Pro. 18. 14. And so much
for the punishment of
Sense.

The third is, the punish-
ment of Separation; con-
sisting in their being re-
moved from the societie
of Saints and Angels, and
conjoyn'd to the com-
pany of Divels. Man,
saith the *Philosopher*, is a
Sociable

*Heu quan-
tum pœne mi-
sero mens con-
silia donat!*
Lucan, lib 7.

ο πολίτικὸν δ
ἄνθρωπος
ζῶον. Arist.
Polit. lib. 1.
cap 2.

ρ ἀτοπον δὲ
ἴσως καὶ τὸ
μοιῶτην ποι-
εῖν τὸν μα-
χάριον, πο-
λιτικὸν γάρ
ἔστι ἄνθρωπος,
Eccl. Idem E-
thic. ad Nico-
mach. lib. 9.
cap 9.

¶ Mixta te-
nax segeti
crescere lappa
solet. Ovid de
Ponto, lib. 2.
Eleg. 1 Genus
humanum in

duo genera distribuimus: unum, eorum qui secundum hominem; alterum, eorum qui secundum Deum, vi-
vunt. Quas etiam mysticè appellamus, Civitates
duas. Aug. de Civit. Dei. lib. 15. cap. 1. Tria sunt loca,
Cælum, Terra, Infernus; & habent singula habita-
tores suos: Cælum, solos bonos; Infernus, solos malos;
terra mixtos. Bernar. in Sententijs. Ecclus. 33. 14, 15.

Sociable creature o; that
delights in companie: and
herein is his felicitie p, to
have good companie. But
this, the Damned are de-
prived of. True it is; in
this life, good and bad are
mixt together q. Or, as
the sonne of *Syrach* r ex-
presses it, *Good is set a-
gainst evill; the godly a-
gainst the sinner, and the
sinner against the godly:*
*So there are two and two,
one against another.* But
hereafter it shall not be so:
At the end of the world the

wicked

wicked shall bee severed
from among the just c;
When Christ shall say to
the reapers, his angels,
Bind the tares in bundles
to bee burnt, but gather the
wheat into my barne v.

Now, all these punish-
ments are aggravated fur-
ther from three Circum-
stances.

The place where;
The manner how;
And the Time or Con-
tinuance how long; they
must be suffered.

1. From the Place u; A
place of Darknesse, (a
thing disconsolate in it
selfe, light being comfor-
table x: and the Sense of
seeing, of all senses, the
most delectable y.) How
camest

^f Mat. 13.49.

^c Ver. 30.

^u Et sient ipso
tristia fata lo-
co. Ovid.

Trist. lib.3.

Eleg. 3. Sive
locum spectes:
locus est ina-
mabilis, &

quo Esse nihil
toto tristius
orbe potest.
ibid. lib.5.

Eleg. 7.

^x Eccles. 11.7

^y τὸ ὁρᾶν
ἀπορροια
ἀντὶ πάντων
τῶν αἰσθάνων

Arist. Meta-
phys. lib 1.
cap. 1.

z τέκνον ἑ-
μὸν, πῶς ἤλ-
θεις ὑπὸ ζόφον
ἡρώεντα ζω-
δὸς ἔων —;
Hom. Od.
λ.

a ὀρθάδε —
— νυχτὸς ἐ-
ρεμνῆς δικία
δεινὰ ἔσηκεν
νεφέλης κε-
καλυμμένα
κυανέσι.
θεοῦ.

b Mat. 8. 12.
22. 13. 25. 30.
2 Pet. 2. 7.
Jude ver. 6.
13.

c Mentitur,
qui te vitio-
sum, Zoile,
dixit:
Non vitiosus
homo es Zoile,
sed vitium.
Mart. lib. 11.
Epigr. 93.

camest thou hither, saith
Anticlea to her sonne V.
lysses (seeing thou art yet
alive, and not dead) into
this place of obscure dark-
nesse ^a? There are houses,
saith Hesiod, of obscure
night, covered with black
clouds ^a. In regard of
which obscuritie, it hath
the name in Greeke of
αἰδης quasi αἴδης, b. cause
there they see not: and is
called Darknesse ^b, in the
Abstract (as if the Con-
crete were not enough
but too low an expressi-
on.) The Poet when hee
would set out the wicked-
nesse of a carping, mal-
volent DetraCTOR, calls
him not vitious, but vice it
selfe ^c: so here. But how
is

is it then, you'le say, that they that are turned into it are said to see? There shall bee weeping and gna shing of teeth, when yee shall see Abraham, and Isaac, and Iacob—in the kingdome of God, and you your selves thrust out, Luke 13. 28. Againe, chap. 16. The rich man lifting up his eyes saw Abraham a farre off, &c. To this the Fathers^d answer, They shall see, so farre forth as it makes for the increase of their punishment, but not anything for their comfort. And that too, if Thomas^e say true, not cleerely; but under a certaine umbrositie, and filthy mist, or smoke. S. Iohn saw a smoke

^d Ifid. Sentent. five de summo bono. Lib. 3. cap. 31
Greg. mor. lib. 9. cap. 39.
Bernard. lib. 5. de Confid. ad Eugenium,
^e Supplem. 3e. q. 97 art. 4.
Corp. art.

^f Revel. 9. 2.

^g 2 Pet. 2. 17.

^h *Bis emori
sed est mori sic
turpiter.*

*Quintilli im-
perat. Symbo-
lum. Alsted.*

*Arithmolo-
gia Ethica.
Encyclop.*

*lib. 16 Namq̃
pati p̃anam,
quam meruisse
minus. Ovid.
de Ponto.*

lib. 1. Eleg. 1.

ⁱ *Noſtem pec-
catis & frau-
dibus obſcere
rubem. Ho-
rat. lib. 1.*

Epist. 16.

^k *πολλοί τοι*

*κίβδηλον ἐπίκλοπον ἥθος ἔχοντες, χρύπτις,
ἐνθέμενοι θυμὸν ἐφ' ἡμέριον. Theog. ver. 959.*

^l *Luke 2. 39. Introrsum turpes, speciosi pelle deco-
ra. Horat. lib. 1. Epist. 16.*

smoke ascend out of the
bottomiesse pit ^t: and else-
where we reade of a mist
of darknesse ^g.

2. From the Manner ^h;
which is, with Disgrace
and Contempt. They that
sleepe in the dust shail a-
wake: Some to everlasting
life, and some to shame and
everlasting cōtempt, Dan
12. 2. Men may play the
Hypocrites here ⁱ (and it
is too usual ^k;) beare a
faire outside to the world,
when their inward part is
full of wickednesse ^l;
wherby it comes to passe,
that they are never the

worse

worsethought of, and taken to bee what they are not ^m: But then all things shall bee revealed (their faults, even their most secret and hidden faults ⁿ, being written in their foreheads, and presented to the view and eye of all the world) to their perpetuall reproach, disgrace, and shame. For, *although the just in glory, by the goodnesse of their nature bee mercifull: yet, being conjoynded to the justice of God in such a rectitude; they cannot bee moved with any compassion at all toward them,* saith S Gregorie o. They shall rather loathe, and abhorre them, *Esay 66. 24.*

D

3. From

m. Κιβδύλας
δ' ἀνδρὸς
γυνῶναι χαλε-
πώτερον ἔ-
στιν, πολλάκι
γὰρ γινώμην
ἐξ ἀπατῶν
ιδίαι. The-
og. ver. 117.

128.
n. Iudicium
faciet gestio-
rum quisq. su-
orum:
Cunctaq. cun-
ctorum cun-
ctis arcana
patebunt. apud
Hug. de S. Vi-
tore. lib. v. de
anima. cap. 2.

o Hom. 40. in
Evang.

¶ Et gravior
longâ fit sua
pœna morâ.

Ovid. de
Ponto. lib. 1.
Eleg. 2. Leve
est miseria
ferre, perferre
est grave. Se-
nec. Thyest.
act. 2. Scœn. 1

¶ Hom. Od.
2. Ovid. Me-
tamor. lib. 4.
fab. 13. lib. 10
fab. 1. &
lib. in Ibin.
ante med.
Virg. Æneid.
lib. 6. Horat.
Carm. lib. 2.
Ode 14. &
lib. 3. Ode 11
Tibullus lib.
1. Eleg. 3.
Senec. Hip-
polit. act. 5.
& Herc. fur.
act. 3. Scœn.
2.

3. From the Time þ;
which is, to all Eternitie,
even for ever and ever,
Revel. 20. 10. The Fire is
unquenchable. Mat. 3 12.
and everlasting. chap. 25.
41. The Burning everla-
sting. Esay 33. 14. Their
Contempt everlasting. 1 a.
12. 2. Their Chaines ever-
lasting, Iude 6. The Worme
everlasting, Esay 66. 24.
Marke 9. 44. All their
paines, their whole de-
struction everlasting, 2
Theff. 1. 9. The Poets & saw
a glimpse of this, in their
fiction of *Sisiphus*, who
in *Hell* doth roule a stone
up a hill, which he no soo-
ner hath at the top, but
it tumbles downe againe
upon him, and so conti-
nually

nually renewes his labour : of *DANANS* his daughters, the *Belides*, who are awarded to fill a tubbe full of holes with water, and with vessels full of holes (whence the Greekes tooke their Proverb to signifie endless labour, κοσκίνω ὕδωρ ἀντλεῖν :) and of *Tityus*, who hath Vultures feeding upon his liver, which yet consumes not, but increases with the Moone : the mythologie of all which, is nothing else but a *Perpetuitie of punishment* : as *Ovid* makes it,

*Nec mortis pœnas mors al-
tera finiet hujus :*

*Horag³ erit tantis ultima
nulla malis.*

D 2 *Origen's*

Lib. in
Ibin.

Peri ar-
 chôn, five de
 Princip. lib. 3.
 cap. 6. &
 hom. 8. in
 Ios. Dottore-
 gregius Ori-
 gines auct
 docere, diabo-
 lum id rursum
 futurum esse
 quod fuerat,
 & ad eandem
 rediturum
 dignitatem,
 & consensu-
 rum regna cœ-
 lorum, &c.
 Epiph. Epist.
 ad Johan.
 Constant.
 Episc.
 Osiand.
 Cent. 6. lib. 3.
 cap. 4. Ca-
 non. 9. & 10.
 " Augustinus
 —validissi-

mus malleus hæreticorum. Bernar. Serm. 80 in Cant.
 post. med. : Presertim, lib. 21. cap. 17. 23. & 24.
 De qua variissima impietate—in libris de Civitate
 Dei diligentissime disputavi, hæc. 43. de Originianis.

Origen's error, and
 his followers (holding
 that *Hell* in the end shall
 bee broken up; and the
Divels with all the Dam-
 ned, *Saved*, and received
 into *Heaven*), hath beene
 long since exploded in the
 Church; Being condem-
 ned for heresie by the
 fifth generall Councell at
Constantinople under the
 Emperour *Iustinian*: and
 largely refuted by (that
hammer of heretiques.)
S. Austin in his learned
 Bookes de *Civitate Dei*.

Now hope deferred,
 saith *Solomon*, maketh the

heart

heart sicke, Prov. 13. 12.
If therefore there were a-
ny hope of having their
punishments terminated,
though it were after ma-
ny millions of thousands
of yeares, it were a com-
fort: but when they are
expired, there is never the
lesse behind; they are e-
ven as new to begin a-
gaine. The Ancients ex-
presse it thus; If the Sea
were by many parts big-
ger then it is, and once in
every ten thousand years,
*biberet ex eo vel unica a-
vicula unam saltèm guttu-
lam*, A little bird should
drinke but a little drop of
it, at length it would bee
exhausted: Or, if all the
world were a mountaine,
D 2 and

Alsted. en-
cyclop. lib. 6.
Pneumat.
parte 4. cap. 7.

* *Materia vi-
res exuperan-
te meas, Ovid.
Trist. lib. 1.*

Eleg. 4.

*Grandes ma-
terias ingenia*

parva non su-

stinent, & in

ipso conatu ul-

tra vires ausa

succumbunt,

&c. & post

multa, Vin-

citur Sermo

rei magnitu-

dine, & mi-

nus est omne

quod dicimus.

Hieron. E-

pist. ad Heli-

odor. de lau-

dibus Nepo-

tian.

and a Wren, once in eve-
ry hundred thousand
yeares, should fetch a li-
tle of it in her mouth, in
the end it would bee
wasted; But of *Eternitie*
there is no end ever to bee
expected. *Quanta hac du-
ratio!* Consider this yee
that forget God.

And thus you have the
three particulars (though
imperfectly *) unfolded:
What *Hell* is; where it is;
and the punishments of
them that are in it. *Shall*
bee turned into it. Which
are *The wicked*, saith my
Text,

*The wicked shall be tur-
ned into hell.*

What

What remains briefly ^a; in regard I desire (so neere as is possible) to hold to the Custome ^b, and *Chrysostomes* rule, *Preaching but an houre* ^c.

It is Scripture, and admits no other testimonie, *The Law*, as the *Jewes* speake, *needing no fortification*. Onely, (to shew the harmonie, and sweet consent, *διαπαρεῖν* that is in that sacred volume ^d, it might bee parallel'd with divers other places: but I proceed unto the reasons, which are twofold.

In regard } God.
of } Themselves.

Apostolicis, & Apostolicis Evangelicis, & Evangelica Apostolicis, & Apostolica Prophetica. Epiph.
hær. 57. post med.

^a *Non faciet longas fabula nostra moras.* Ovid. Fast.

lib. 2. *Veritas odit moras.* Senec. Oedip. act. 4. Scen. 3

^b *Consuetudo etiam in civilibus rebus pro lege suscipitur.* Tertul. de corona militis cap. 4. *Non possumus respuere consuetudinem quam damnare non possumus.* Idem de virg. Velan. cap. 2.

^c *Concionandum est ad horam.* Hom. 12. in Epist. ad Rom.

^d *Concordans Prophetica*

^f *Vt Agamem.*
apud Hom.
 βέλομ' ἐγὼ
 λαὸν σόον
 ἔμμεναι, ἢ
 ἀπολόσθαι.
 Il. α.

^g *Credo per-*
fecta fide quod
Deus— pu-
niturus sit
omnes quot-
quot interdi-
ctaejus trans-
gressi fuerint.
Buxdorf. Sy-
nag. Iud. cap.
1. pag. 4.

^h *— Ad sit*
Regula pec ca-
ti, quae penas
irrogat aquas:
Nes, scutica,
dignum, hor-
ribili, sette-
re flagello.
Horat. Serm.
lib. 1. Sat. 3.

That in regard of God is his Justice. For, albeit hee have no pleasure in the death of the wicked, Ezek. 33. 11. Neither is willing that any should perish ^f, 2 Pet. 3. 9. Yet, they living impenitently in the transgression of his Law, and continuall breach of his Commandements; (according to the eleventh article of the Jewish Creed ^g, hee will not suffer them to goe without condigne punishment.

But perhaps some will here object, Punishment must be adequated to the fault ^h: how then can it stand with Justice, that *The wicked* (their finnes being both finite and tem

porari

potarie y should bee turned
into Hell, there to suffer
punishments infinite and
eternall. Hereunto I
answer.

And first I may say with
the Apostle¹, Nay but, o
man, who art thou that dis-
putest against God? It is
not lawfull for mortall
creatures to call his acti-
ons into question: even a
heathen man could af-
firm it^m. Hee giveth not
account of any of his mat-
tersⁿ.

2. I might say with

test, quoniam si falsa ea esse, quae veritari obiecta sunt,
detegantur. Hilar. de Trin. lib. 5. Metè initio.

¹ Rom. 9. 20. ^m ὅτι ἐστὶ θνητοὶ παρὰ ἀνα-
νάτους μαχέσασθαι, ὅδε δίκην ἐπείν
ⁿ ὅθεν τὸτο λέμις. Theog. ver. 687.

¹ Job 33. 13.

ⁱ λόγος δὲ
ⁿ ὁδεῖς ὅτι
τὸ ἀπείρη-
πρὸς τὸ πε-
περασμένον.

Arist. de coe-
lo. lib. 1. cap. 6

τὸ γὰρ ἀπα-
ρον πρὸς τὸ

πεπερασμέ-
νον ὡς ὁδεῖν

λόγῳ ὅτι.

ibid. cap. 7.

Quid appen-
dis cum infini-

to quantum-
cumq. finitum?

Aug. in Psal.
97. 23.

^k Neq. enim
aliter veritas
intelligi po-

Metè initio.

Theog. ver. 687.

• Adeo summa
est iustitie
regula Dei
voluntas, ut
quicquid vult,
eo ipso quod
vult, iustum
habendum
sit. De Gene-

si contra Ma-
nich. lib. 1.
cap 3. Quic-

quid fecerit
iustum est, &
ex hoc quia fe-
cit Deus cre-
de iustum esse.
In Psal. 62.
ver. ult.

Π Χρὶ ὁ δὲ
τ' μὴτον δ-
πληγίας δ-
πομπήν.

Achil. Hom.
Il. 1.

• Arist. E-
thic. ad Ni-
comach. lib. 5.
cap. 3.

• Ibid. cap. 5.

S. Austin •, that His will
is the rule of Iustice : So as
a thing is just, even because
hee doth or will doe it, were
there no other reason to
be rendred.

3. But to give some
cleerer resolutions p. Pu-
nishment (being a part of
distributive justice) con-
sists, saith the Philoso-
pher 9, in a Geometrical
proportion : relating to all
the circumstances of the
crime, but especially the
dignitie of the person a-
gainst whom it is com-
mitted. If one strike a
magistrate (as afterwards
hee makes instance •, it is
more then if hee struck
an ordinarie man, and de-
serves extraordinarie pu-
nishment.

nishment. Worthily therefore shall *the wicked* bee adjudged to infinite and eternall punishment, who sinne against an infinite and eternall Majestie, which is, God.

4. They sinne too, saith *S. Austin* ^r, against an infinite and eternall Good; to wit, Life eternall, which they contemne, and wilfully refuse.

5. Their disposition and desire of sinning, saith *S. Gregorie* ^r, is eternall,

‘ Homo factus est malo dignus eterno, qui hoc in se peremit bonum quod esse posset eternum. De Civit. Dei. lib. 21. cap. 12.

‘ Quoniam peccator peccat in Suo eterno, ideo Deus punit ipsum in Suo eterno. &c. Dialog.

lib. 4. cap. 44. *Paulò aliter, Bernar. Ob hoc proculdubio obstinata mentis punitur eternaliter malum, quia quod breve fuit tempore, longum esse constat in pertinaci voluntate, ita ut, si nunquam moreretur, nunquam vellet peccare desineret. Epist. ad Garinum abbat. Has patitur pœnas peccandi sola voluntas. Juven. Sat. 13.*

(which

(which hee calls *Their Eternitie*;) for if they could live alwayes, they would sinne alwayes: and because they sinne in their Eternitie, it is just with God to punish them in His Eternitie.

6. There is a kind of Eternall Infinitie, or Infinite Eternitie in Sinne: being a breach of that Order, which stood in an absolute, and perfect conformitie of the Will of man, to the Will and Law of God; Which breach is irreparable *. True indeed, it is restored in the regenerate, yet not in the same manner; their righteousness now not being *Inheerely* and *Sub-*
jectively

* *Vid. Thom.*
12a. q. 87.
art. 1. q. 3.
corp.

jectively in themselves,
but Objectively in ano-
ther ^u, (not *Propria*, but
Appropriata,) whence it is
said to be *imputed*^x: But,
in *the wicked*, who have
no part in Christ ^v, it is
not restored at all; where-
upon they stand liable to
infinite and eternall pu-
nishment.

*Suffer mee a little, and I
will shew, what I have yet
to speak on Gods behalfe ^z:
to use his words whom*

^u Est. 45. 24.
25. Jerem. 23.
6. 33. 16. Act.
13. 9. Rom.
3. 21, 22, 23, 24
25, 26. 4. 6. 5.
17, 18, 19. 9.
30. 10. 3.
1 Cor. 1. 30.
Gal. 2. 16. 3.
11. Philip. 3.
9. 2 Cor. 5. 21
ut nos simus,
&c. Videte
duo, Justitiam
Dei, & non
nostram: In
ipso, non in
nobis. Aug.

Serm. 6. de verbis Apost. Ipse peccatum, ut nos ju-
stitia, non nostra, sed Dei: nec in nobis, sed in ipso
Idem. Enchir. ad Lauren. cap. 41. ^x Gen. 15. 6.
Rom. 4. in that chap. 8. times. Gal. 3. 6. James 2. 23.
^v Psal. 94. 20. Ephes. 2. 12. Rom. 8. 9. Mat. 7. 23. 25.
12. John 3. 36. 17. 9. 2 Cor. 13. 5. Colos. 1. 21. 4. 5.
1 Thes. 4. 12. Philip. 3. 18. Hebr. 10. 19. Jude ver. 4.
Redemptor noster pro bonis misericorditer incarna-
tus: nihil igitur hæc margarita ad porcos & canes.
Greg. hom. 13. in Ezech. ^z Job 36. 2.

some

^a Hieron.
quæst. Hebr.
in Gen. 22.
Philippus
Presbyter
præf. in Iob,
& in cap. 32.
Rupertus in
Gen. 34.
Lyra. in Psal.
9.4
^b De Civit.
Dei, lib. 21.
cap. 11.

^a Non sanus
esse hominis,
non sanus ju-
rer Orestes.
Pers. Sat. 3, in
fine. — Dic
que dementia
major. Bap-
ta Mantuan.
Eclog. 1.

some ^a thinke (not with-
out probabilitie) to bee
Balaam.

And to all these I adde
another Solution out of
S. Austin ^b. Even in tem-
porall, and civill Courts
of men, few crimes but
they deserve punishment
of longer continuance
then the Commission of
them. To thinke there-
fore that the punishment
of sinne should bee pro-
portionated according to
the time wherein it is per-
petrated, what greater
follye ^c? Some faults,
saith that Father, deserve
imprisonment, some pro-
scription and *banishment*:
shall the partie peccant be
exiled, or remaine in du-
rance,

rance, no longer then they
are in committing? Mur-
ther is soone committed;
so is sacriledge, and seve-
rall other sinnes: Shall the
punishment in respect of
time and continuance bee
accordingly? Surely no;
It is to bee measured, as he
concludes, not by length of
time, but the greatnesse of
the offence ^d. And so
much for the reason in re-
gard of God.

^d Non tempo-
ris longitu-
dine, sed ini-
quitas &
impietatis
magnitudine.

Those in respect of them
selves are

{ Positive.
{ Privative.

For that they Have; or
for that they want, and
Have not.

That which they have,
is

^c Quem in u-
tero gestabat
esset causa ex-
cidij sue pa-
trie. Nat.

Com my-
thol lib. 6.
cap. 23. Epist.
Parid. ad He-
len. apud. O-
vid inter He-
roid. 15.

^f Vetus in-
terp. Xantes
Pagninus,

is their sinne and wicked-
nesse. *Hecuba*, the mother
of *Paris*, dreaming when
she was with child, that
shee brought forth a bur-
ning torch; told it to her
hnsband *Priamus*, who
received answer from the
Southsayer, that, *Hee*
whom shee bore in her
wombe should bee the cause
of the destruction of his
countrie ^c. Nothing so
sure, but the sinne which
the wicked harbour in
their breasts, will bee the
cause of their destruction.
It is an observable place
in the 20 of *Iob* the 15.
where *Zophar* speaking of
the wicked, saith, *Hee shall*
sucke the poyson of aspes:
Some ^f reade it, *Hee shall*
suck

suck the head of aspes, (The Hebrew word [*Rosh*] signifying both *Caput* & *venenum*.) Now what is it to sucke the head of aspes? The Aspe or shee-Viper engendring with the male, takes his head in her mouth, and (being overcome with the pleasure of the act) bites it off; whereby hee perishes: after shee hath conceived the young within her, *tarditatis impatientes per-rumpunt latera occisa parente*, not abiding to stay their time, eate out her sides, and abortively deliver themselves; whereby shee perishes &. And so it is with the wicked; though wickednesse be sweet
in

& Plin. hist.
nat. lib. 10.
cap. 62. Pie-
rius Hierogl.
lib. 74. cap. 20.
Epiph. hæc. 26
ad finem. Æ-
lian. de ani-
mal. lib. 1.
cap. 24.

in their mouth, as it is in the 12 ver. they commit it with greedinesse and delight: yet, it is but as it were a Sucking of the head of aspes; they shall perish by it, it will bee their everlasting overthrow, and destruction. Plainly, Prov. 11.5. The wicked shall fall by his owne wickednesse. Again, chap. 13. 6. Wickednesse overthroweth the sinner. And againe chap. 21. 12. God overthroweth the wicked for their wickednesse.

Other reasons there are againe for that which they want, and have not, as

1. Because they want Christ. *Hee that hath not the*

the sonne hath not life,
1 John 5. 12. Neither is
there salvation in any o-
ther, Acts 4. 12.

2. Because they want
Faith. Hee that beleeveth
not shall be damned, Mark.
16. 16. Is condemned al-
ready ^h, 1 John 3. 18.

3. Because they want
true Sanctification and
holinesse of life, without
which no man shall see the
Lord, Heb. 12. 14. For,
every tree that bringeth
not forth good fruit, is
hewen downe and cast into
the fire, Mat. 3. 10.

Now for Application.
And if

The wicked shall be tur-
ned into Hell:

1. It

^h Quia cer-
tum est, asseri-
tur ut jam
præteritum.

Aug. de a-
gone Chri-
stiano. cap. 27.

ⁱ Nemo non,
contrarium e-
jus quod pro-
baverit, re-
probat. Ter-
tul. advers.
Marcion. lib.
4. cap. 15. Non
sufficit nobis
docuisse quæ
pia sunt, nisi
pijissima ea esse
per id intelli-
gantur dum
quæ impia
sunt resellun-
tur. Hilar.
lib. 8. de Tri-
nit. ferè ini-
tio.

^k πολλοῖς
ἀντιλέγειν ὡς
θεὸς περὶ
παντὸς ὁ-
μοίως.

Evenus.

ⁱ Gen. 4 8.

^m Targum
Jonathan &
Hierosoly-
mit.

1. It serves for Confu-
tation ⁱ. And first lo-
those who either denie
or have denied, (directly
too, *in terminis*) that there
is any *Hell* at all ^k. (O-
mitting them who are of
iusdem farina, of the same
mold, and annihilate it by
Consequence, denying
the resurrection, the im-
mortalitie of the Soule
or the like.) So did Cain
the first wicked man; (a-
mong other things,) in
his conference with *Abel*
(implied in the text ^l, and
supplied by some ^m: *Non
est iudicium, non est iudex
non est ultio impijs*, &c.
So did *Epicurus*, holding
it to bee but *The fiction* of
Poets; and whatsoever

spoken

spoken of it, to bee under-
stood of this world, and the
life that wee now lead n :
Yet one of them o is
of his opinion; together
with those anonymous
hereticks in Irenaeus p.
So did the heathen Pai-
nims in Tertullians time;
making it a laughing mat-
ter q. So did Almaricus
and his Sectaries; hol-
ding, there is neither Hea-
ven nor Hell : but he that
hath the knowledge of
God, hath Heaven within
himselfe; and he that hath
mortall sinne, hath Hell
within himselfe; Sicut
dentem in ore putridum,

quidem esse hunc mundum, &c? q Si gehennam
comminemur, — proinde decachinnamur. Apol.
cap. 47.

u Laetan. In-
stit. lib 7.

cap 7.

o Lucret. —

Quaecunq; A-
cheronte pro-
fundo prodita
sunt esse, in
vita sunt om-
nia nobis. Et
post pauca.
Haec neq; sunt
usquam, neq;
possunt esse
perfecto:

Sed metus in
vita poenarum
pro malefactis.
de natura re-
rum, lib. 3.
ferè in fine.

p Lib. 5 cap.

26. Quomodo
non confun-
dentur qui di-
cunt Inferos

q Si gehennam

comminemur, — proinde decachinnamur. Apol.

r Osiand.
Cent. 13.
lib. 1. cap. 3.

r Osiand.
Cent. 13.
lib. 4. cap. 7.
r Horat.
Serm. lib. 2.
Sat. 3.

a Dignum pa-
tella opercu-
lum. Erasm.

Adag. ὡς
ἀγὼ τὸν ὁ-
μοῖον ἀγὼ
θεὸς ὡς τὸν
ὁμοῖον. Me-
lantinus.

Hor. Od. 9.

m — Puder
fari

Catoniana,
Chreste, quod

facis, lingua. Mart. lib. 9. Epigr. 28. Grave crimen eti-
am cum dictum est leviter nocet, Senec. lib. Proverb.

as a rotten tooth in the
bead r. So did the holy
Father of Rome, Boniface
the eighth; which was
objected against him (a-
mong other crimes) in a
Councell held at Paris
under Philip the Faire r.

— Intestabilis & Sacer
esto r

So did his Successor
in the seat and same im-
pietie r, Paul the third;
who lying on his death-
bed, said hee should now
make triall of three
things, whereof hee had
doubted all his life, *An*
anima immortalis, *An sit*
Deus, *An Infernus* : I
feare to English them r.

So

So doth *Costerus* the Ie-
suite ^v; holding that
Christ by his descension
into *Hell* hath *abolisht* it,
and turned it into *Para-
dise*: Something like that
heresie in *S. Austin* ^a of
those who held, that
Christ descending into *Hell*,
all the damned beleaved,
and were forthwith set at
libertie. So doe the *Fa-
milists* ^a holding there is
no other *Hell* then the hor-
ror of Conscience in this
life, by the sense and ap-
prehension of *G O D S*
wrath: much like the opi-
nion which *S. Jerome* ^b as-
scribesto *O igen*, but how
truly I know not. And so
doe many in these dayes;
living if as it were a meere
fable

^v Instit. lib. 5.

^a Hær. 79. A-
lia (hæresis)
descendente
ad inferos
Christo, credi-
disse incredu-
los, & omnes
inde, existi-
mat, liberatos.

^a Rogers.
Art. 5. Prop. 4.

^b Epist. ad A-
vitum, de er-
ror. Orig.

• Heu vivunt
homines tan-
quam mors
nulla sequa-
tur, aut velut
Infernus fa-
bula vara fo-
ret!

fable & and bare flying
report.

2. For Confutation of
the *Misericordians* (of
whom *S. Austin* in his
21. Booke *De Civitate
Dei* chap. 18.) who held,
that (though there bee a
Hell, yet *The wicked shall
not bee turned into it*. It
shall indeed bee showne
them at the latter day, and
*they shall be adjudged wor-
thy of it*: but by the pray-
ers and intercession of the
Saints, find mercie, and be
delivered from it; *Mercie*,
as *S. James* & speakes,
*rejoycing against judge-
ment*. You heard before
• out of *Gregorie*; that
the glorified *Saints* are
so addicted to the ju-
stice

• Chap 3. 13.

• Quid opus
est me diutius
in his tempus
terere? Cum
confutatio ac
subversio faci-
lis (sit) ex
predictis, &c.
Epiph. hær.
32. in fine.

stice of God, that they cannot compassionate them, much lesse intercede for them. And the Master of the Sentences observes (by Abrahams answer to the rich man, Luke 16. Betwixt us and you there is a great gulfe, &c.) that, although they see them in torments, yet, they neither pittie them, nor desire their deliv-
rance.

1. The second use is for Instructiō; to shew the miserable & estate of all wicked men, What though they prosper here, and flourish? Their seed bee established in their sight; Their houses safe from feare; They spend their dayes in
E wealth,

f Lib. 4. di-
stinct. 50. f.

z Cælestis ira
quos premit
miseros facit.
Senec. Herc.
Oet. 2. act. 2.
Scen. 1.

^h Nemo malus Felix—

Inven. Sat. 4.

ὁρῶ γὰρ ὡς

ὁκ ἀνευ

κακῶν με-

γάλων τ' ἐυ-

δαιμονίαν

ἔχεις. Asinus

Sylvest. asino

domest. Æsop.

ⁱ Falsi felices

veri infelices:

falsa felicitas

vera miseria

est. Aug. in

Psal. 86. ver.

ult. Fallax

felicitas ipsa

est major in-

felicitas. I-

dem in Psal.

130. 1.

wealth, &c? as Iob describes them, chap. 21. or as David, Psal. 73. They bee not in trouble as other men, they have more then heart can wish? This is no true Happinesse^h, (and false happinesse, saith S. Austinⁱ, is true miserie;) for

Ad mala servantur non meritura:—

Their judgement lingers not, nor doth their damnation slumber; their feet at last shall goe down to death, and their steps take hold on Hell; it shall bee their portion.

The wicked, saith my Text, shall bee turned into Hell.

And

And in very deed, this is the reason why the supreme disposer of all things, doth suffer them to enjoy such prosperitie and outward happinesse here in this world, while his children (to use his words in *Iob* ^k,) are ^k Chap. 36.8. held in cords of affliction. See it plainly, *Psal.* 92.7. *When the wicked spring as the grasse, and the workers of iniquitie doe flourish, it is that they shall bee destroyed forever. Vt vituli occidendi saginantur*, saith S. Gregorie ¹, They are ¹ Moral. lib. 22. fed as beasts for the slaughter. 'Tis folly therefore, as David deemes it, *Psal.* 73.22. to grudge, repine, or envie at it ; a
E 2 thing

ⁿ Obruit in-
gentes ista
procella viros.
Ovid. Fast.
lib. 1.

ⁿ — Quibus
arte benigna
Et meliore
luto finxit
præcordia
Titan. Iuven.
Sat. 14.

thing nevertheleſſe, which
Gods children ⁿ (even
the beſt of them ⁿ) are
prone unto. As wee
may ſee in the ſame *Da-
vid*, (otherwiſe, a man
after Gods owne heart)
in the third ver. of that
Pſal. the 73. *I was envi-
ous at the fooliſh, when I
ſaw the proſperitie of the
wicked.* And in *Iob* (the
None-ſuch of his time)
by his Counterplea with
GOD about it, *Chap.* 21.
7. *Wherefore doe the wic-
ked live, become old; yea,
are mightie in power?*
And in that Prophet,
who was ſanctified in
the wombe, by the like,
Ierem. 12. 1. *Wherefore
doth the way of the wicked
proſper?*

prosper? wherefore are all
they happie that deale ve-
ry treacherously? Is it
not better rather to Wish
with Origen o, that the
Lord would visit our sins
in this life; that hereafter
Abraham may say concer-
ning us, as hee did to the
rich man concerning La-
zarus; Sonne, remember
that thou in thy life-time
receivedst good things,
and Lazarus evill things,
but now hee is comforted,
and thou art tormented?
Or pray with S. Austin,
Hic ure, hic seca, ut in a-
ternum parcas; Punish
mee here, that I may bee
spared hereafter, and
not punisht eternally
with

o Ego opto, ut
dum in hoc sa-
culo sum, visi-
tet Dominus
peccata mea;
ut ibi dicat e-
tiam de me A-
braham, sicut
dixit de pau-
pere Lazaro
ad divitem;
Memento fili,
Eccl. hom. 8.
in Exod. ad
finem.

¶ Ecce quæ
maneat dam-
natos pœna
cognovimus:—
Sed quid pro-
dest ista præ-
nosse, si non
contingat e-
vadere? Greg.
Mor. lib. 9.
cap. ult.

¶ Quando i-
stinc excessum
fuerit, nullus
iam locus pœ-
nitentiæ est:
hic vita aut
amittitur, aut
tenetur, hic
saluti æternæ
—providetur

Cyprian.
tract. 1. contra
Demetrian.

ἐλπίδες οὐ
ζωοῖσιν, ἀ-
νέλπιστοι δὲ
θανόντες.

Theocrit.
Eidyl. 8.

*The wicked, who shall bee
turned into Hell?*

3. The third and last
Vse is, for every one that
tenders his owne salvati-
on, and would escape the
damnation of *Hell* ¶, to
enforce *Zophar's* Admo-
nition upon him, *Iob* 11.
14. *If iniquitie bee in thine
hand, put it farre away, and
let not Wickednesse dwell
in thy tabernacles*, turning
unto God by mature and
true repentance.

When the silver cord is
loosed, and the golden
boule broken, our earthly
house of this tabernacle
is dissolved; it will be too
late ¶. *Eccles.* 9. 10. *What-*

soever

soever thine hand findeth
to doe, doe it with thy
might; for there is no
worke nor device in the
grave whither thou goest.
It was a saying which our
Saviour, saith *Iustin Mar-*
tyr ^r, often used to his
Disciples; *As I find you,*
so I'll judge you : and
S. Austin ^r seemes to
scholie upon it; *Every*
man, as the last day of his
life finds him, so shall hee
be found at the last day of
the world, and as hee dies
so shall hee bee judged.
If hee die godly; judge-
ment shall passe upon
him, as godly, among
those on the right hand,
Come yee blessed of my
Father, &c. if hee die wic-

^r Dialogo
cum Try-
phone.

ὁ δὲ ἀνὴρ
μᾶλλον καταλά-
βω, ὁ τὸ
τοῖς δὲ χρι-
στῷ.

^r Epist. 80. ad
Hesychium.

In quo quemq;
invenit suus
novissimus
dies, in hoc
eum compre-
hendet mundi
novissimus
dies, quoniam
qualis in die
isto quisq; mo-
ritur, talis in
die illo indi-
cabitur.

Ohm Haggins
Ohm Haggins

ked, judgement shall passe
upon him, as *Wicked*, a-
mong those on the left,
Depart from mee yee cur-
sed into everlasting fire,
for

*The wicked shall be turned
into Hell.*

Oh what Lamentation
will therethen bee! more
then the mourning of *Ha-*
dadrinmon in the valley
of *Megiddon*, or *Rachels*
weeping for her children.

*Tunc humana mali pendet
commissa propago,
Incipietq; suas ad cœlum
tendere palmas,
Et Dominum tunc nôsse vo-
let, quem nôsse volebat
Antea*

*Antea non, quum nōsse illis
foret utile tempus;
illic quisq; sua, &c.*

Saith *Tertullian*; *Then*,
they'le repent of all their
misdeeds, desire, *then*, to
know God and feare him
(which before they re-
fused,) and (lifting up
their hands to heaven)
bewaile the time that e-
ver they were *wicked*; but
all in vaine : Hath not
God himselfe said it " ?
That as hee cried and they
would not heare, so they
shall crie, and he will not
heare, Zachar. 7. 13. A-
gaine, Because hee called
and they refused, hee will
laugh at their Calami-
tie, and mocke when their
E 5 *feare*

Lib. de Ju-
dicio; Domi-
ni carm. con-
script. cap. 10.

ὡς γὰρ ἐ-
γὼν ὅτι ἀ-
χρεὰ θεῶν
ἀπεγενετῶ-
ν. Helenus.
Hom. Il. 4.

feare commeth, when distresse and anguish commeth upon them, Prov. I. 24. 26, 27.

Our onely time and opportunitie is, this life: Now, saith the Apostle, is the accepted time, now is the day of salvation, 2 Cor. 6. 2. * ; Againe, Hebr. 4. 7. To day if yee will heare his voice, harden not your hearts: hee limiteth, saith hee, a certaine day. Well then, you will say, If the time of repentance bee onely in this life, so I repent before I die, it is sufficient. But wilt thou know, O vaine man, that though God hath promised pardon to the penitent, yet hath hee not promised, To morrow,

* — Nunc,
nunc prope-
randus & a-
cri Fingendus
sine fine rota
— Perf.
Sat. 3.

morrow, to the sinner that put off his repentance, as it is in *S. Austin* 1. The Hebrewes have a saying 2, *Repent the day before thy death*: meaning that a man should repent presently, in regard, for ought hee knowes, that day, is the day of his death, or if not it, yet the next, so as every day hee may expect it 3. Besides, the longer thou puttest it off, the lesse able shalt thou bee to doe it: Never did Hee speake more truly,

1 Noli dicere, Cras me convertam, cras Deo placebo-- verum quidem dicis, quia Deus conversioni tue indulgentiam promisit, sed dilationi tue diem crastinum non promisit. in *Psal.* 145. 8. Qui enim pœnitenti promisit indulgentiam, dissimulâti diem Crastinum non spon- dit. *Prosper.* *Aquit. lib.*

Sentent. ex

August. *Sent.* 71. 2 *Schub iom echad liphne motecha.* *Alsted.* *Lex. Theol.* cap. 9. 3 *Nemo tam diuos habuit fauentes, Crastinum ut possit sibi polliceri.* *Senec.* *Thyest.* act. 3. *Scæn.* 3.

Qui

^b *Qui non est hodie cras minus aptus erit.* Ovid de remed. amoris, lib. 1.

^c *Diabolus in quanto diutius possedit hominem, in tanto difficilius cum dimittit.* Comment. in Luc.

^d Lib. Hieron. ascript. at malè, & *Ἰουδοῦμος*.

Qui non est hodie, &c b.

The Diuel, saith Venerable Bede ^c, *the longer hee hath possessed a man, doth the hardlier let him goe.* Againe, thy sinnes grow stronger and heavier, and increase in number; which makes thy worke and task the greater. There is a storie to this purpose, *in vitis patrum* ^d (but for the truth of it I will not dispute,) of *S. Arsenius*, who living in the Wildernesse of Syria, on a time heard a voyce speaking unto him, *Goe forth and I will shew thee the workes of men*: So going forth hee saw

saw a blacke *Ethiope* with
a hatchet cutting downe
wood, and making it into
a bundle to take up and
bee gone: it was so hea-
vie that hee could not
lift it, what doth he then,
but take his hatchet a-
gaine, and cutting downe
more wood, make it big-
ger: which while *Arseni-
us* wondred at, the An-
gel thus expounds it to
him, *This man represents
every impenitent sinner,
who to the bundle and bur-
then of his sinnes, which
already is importable, is
continually, and daily ad-
ding more.*

*Et jam tempus equum fu-
mantia solvere colla e.*

'Tis

• Virg.
Georg. lib. 2.
in fine.

f Sedramen
hoc dictis ad-
jungo priori-
bus unum. O-
vid de Ponto,
lib. 3. Eleg. 1.

* Iashûbu.

g In locum.

'Tis time we had done.
Onely one thing f. is to
bee observed further in
my Text (which I will
but name :) that the origi-
nal word * doth signifie,
to be re-turned,

*The wicked shall bee re-
turned into Hell.*

The reason is, as Bellar.
mine g would have it, be-
cause they came from Hell
(For God made man
righteous, but the Divell
made him wicked: *You are
of your father the Divel,*
Iohn 8. 44.) and therefore
may be said to bee *Re-tur-
ned* thither. But the bare
and naked truth, I take
rather to be this; a Com-
pound

pound put for a Simple,
Return'd for *Turn'd*, which
is usuall among the He-
brewes: So to *ascend* and
descend, signifie some-
times simply to goe and
move from one place to
another. *Iephthá's* daugh-
ter, *Iudges* 11.37 saith she
will goe downe * to the
mountaines; The men of
Indah went downe to the
top of the rock, *chap.* 15.11.
And *Ios.* 7. 24. 'tis said
that *Ioshua* with the *Israe-*
lites tooke *Achan*, and his
sons and daughters, and
brought them (*vaijagnalu*,
made them to ascend *) in-
to the valley of *Achor*.

* *Iarad*, de-
scendit.

* *Gnalab*,
ascendit.

I will conclude my Ser-
mon therefore at this
time, as *Chrysostome* con-
cludes

¶ Nolite gehennam incendere; nolite ignem inextinguibilem vobis preparare: Respicimus, ut oportet, ad futura, oculorum lippitudine diligenter detersa; ut & hanc vitam honestè ac piè peragamus, & futuris bonis poti-
amur, gratia & misericordia, &c.

cludes his 74 Sermon, or Homilie upon Matthew 8.

Do not kindle Hell doe not prepare for your selves the inextinguible (the unquenchable) fire: Let us looke, as wee ought, to that which is to come, the dimnesse of our eyes being diligently wiped away: that we may passe this life both piously and honestly, and hereafter enjoy those good things which God hath prepared for them that love him, by the grace and mercie of our Lord Iesus Christ.

Si malè quid dictum est; hominem dixisse memento:
Si benè quid dixi; gloria Christe, tua est.

F I N I S.

Or
Or
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Concionem hanc de Gehenna, typis mandari permitto:
Sa: Baker. Fulhamiae. Julii 18. 1638.



THE
BOOKE OF
Lamentations;

Or,

ΓΕΕΝΝΗΛΟΓΙΑ.

A Treatise of Hell.

Delivered in a Sermon in
the Cathedrall Church of
Lincolne, Octob. 8. 1637.

By THOMAS PHILLIPS
Master of Arts.

*Vtinam ubiq; de gehenna differeretur: non enim
sine in gehennam incidere gehennæ merui-
nisse. Chrysost. hom. 13. in Epist. ad Rom.
Speraret calos nemo, si nemo timeret
Infera. — Owen lib. 3. ad D. Mariam
Neville. Epigr. 149.*

LONDON,

Printed by I. L. for Peter Cole, and are to be
sold at the signe of the Glove in Corn-
hill neere the Royall-Exchange.

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TO
THE RIGHT
Honourable, and
most Noble, THOMAS
Lord *Coventrie*, Baron of
Allesborough, Lord Keeper
of the great Seale of
England, &c.

(My Lord)

His first man that
ever put forth a
booke in publike
is said to bee the
Philosopher Anaxagoras;
except the Scripture of the
A 3 old

α Πρῶτος δὲ
τὸ βιβλίον
ἐξέδωκε,
Lart. de vir.
Philos. lib. 2.
in Anax.
Ἀναξαγόραν
πρῶτον βί-
βλιον ἐκορύ-
σσει. Clem.
Alex. Strom.
lib. 1.

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πρῶτον σο-
φίστην βι-
βλίον ἱσορῶ-
σι. Clem.
Alex. Strom.
lib. 1.

The Epistle

^b Cæteri quoq[ue] prophetae, et si Moſi poſthumant, extremiſſimi tamen eorum non retroſiores deprehenduntur primoribus veſtris ſapient.

old Testament ^b, (eſpecially Moſes ^c, the firſt Penman ^d;) and perhaps this may bee admitted. Since that time, bookes have a bounded; flying from the

tibus, &c. Tertul. Apol. adverſus gentes cap. 19. Tēpore noſtrorum prophetarum — Philoſophi gentium nondum erant — Quibus ſi addamus etiam ſuperiores qui nondum philoſophi vocabantur, ſeptem ſciſapientes; ac deinde Phyſicos — Anaximandrum ſci: & Anaximenem & Anaxagoram —: nec illi prophetas noſtros univerſos temporum antiquitate præcedunt. Aug. de Civit Dei lib. 18. cap. 37. Dico noſtrum legiſtorem (Moſen intēlligit) quoſlibet qui memorantur legiſtatores antiquitate præcedere. Lycurgus erim, &c. Et omnes qui apud Græcos mirabiles ſunt, novelli atq[ue] recentes, quantum ad illum comparati, eſſe noſcuntur. Joſeph. contra Apion. lib. 2. circa medium. Soli igitur illi theologi poetae, Orpheus, Linus, Muſæus, & ſiquis alius, prophetis Hebræis, annis reperiuntur priores. Sed nec ipſi verum theologum noſtrum Moſen tempore prævenerunt. Aug. d. 1. ^a Moſes primus omnium prophetarum divinas leges ſacris literis explicavit. Euseb. Chron. præfat. in princip. Nulla ſacra ſcriptura Moſaiciſ antiquiores: alioqui Chriſtus non à Moſe cepiſſet, cum Luc. 24. à Moſe exorſus, &c. Muſc. loc. de S. Scrip. ferè in initio.

preſſe

Dedicatorie.

presse into the world, as
Bees out of a rock c.

Scribimus indocti do-
ctiq;—f.

This little manual or
Enchiridion & that makes
one among the rest ^b, I passe
not ⁱ what censure it meet
withall in the world ^k; so
it may obtaine your Lord-
ships approbation ^l.

c ἡὐτε ἔθνεα
ἔσι μελισ-
σάων ἀδινά-
ων, πέτρης ἐκ
γλαφυρῆς
ἐκ τοῦ νέον ἐρ-
χομενάων.

Hom. Il β.

ⁱ Horat. lib. 2
Epist. 1.

^b Scrinia da-
mgnis: ma-
manus una ca-
pit. Mart. lib.

1. Epigr. 2. ^b — Ipse semipaganus Ad sacra va-
rum carmen affero nostrum. Persl in Prolog. ⁱ Non
ego ventosa pluvius suffragia venor. Horat. lib. 1. Epist.
19 — Securus famæ liberire memento Nec tibi sit
lecto displicuisse pudor. Ovid. Trist. lib. 1. Eleg 1.

^k Γλῶσσα γὰρ ἀνθρώπων φιλοκέρτομος—.

Musæus de Hero. & Lean. Majores nusquam
ranchi: juvenesq; senesq; Et pueri nasum rhinocero-
toris habent. Mart. lib. 1. Epigram. 4. Candor in hoc
ævo res intermortua penè. Ovid. de Ponto. lib. 2.
Eleg. 5. ^l Vnus Plato plus est quam Atheniensis
populus. Marci. Ficini. in vita Plat. — Magnum
hoc ego duco Quod placui tibi qui turpi fecernis bo-
nestum. Horat. Serm. lib. 1. Sat. 6. Exhortor moneoq;
te libelle, Vt docto placeas Apollinari. Mart. lib. 4.
Epigram. 87.

The Epistle, &c.

^m Homer.

passim.

π τιμή δὲ

δοκεῖ οὐ τοῖς

τιμῶσι μᾶλ-

λον εἶναι, ἢ

οὐ τῷ τιμω-

μένῳ. Arist.

Ethic. lib. 1.

cap. 5.

ⁿ Fama La-

te Re nequit,

Micat Vt Sol

inducta virtus.

Sphynx

Philos.

τῷ δὲ νῦν γε μέγιστον ὑπεράνιον κλέος ἔσθι.

Vt de Agamem. Vlys. Hom. Od. 1. — Siquid boni

boni fit, esse idem et gravè et gratum solet. Plaut.

in Persa, act. 4. Scen. 5. P Atq; utinam pro te possent

mea vota valere. Ovid. Trist. lib. 1. Eleg. 8.

^q — Neq; enim possum maiora precari. Idem

ibid. lib. 3. Eleg. 8. Non potuit votum plenius esse

meum. lib. 5. Eleg. 9.

If you aske now, who
is that thus presumes
shroud himselfe under your
protection and patronage?

τις πόθεν εἰς ἀνδρῶν, &c. — ^m;

It is one who doth truly
honour you ⁿ, for the wor-
thy deeds bee both heard of
of you ^o; and is a suppli-
ant ^p to the throne of
grace for your happinesse,
both temporall here, and
eternall hereafter ^q.

Your poore and humble
Oratour,

Thomas Phillips

on
in
on
re
m;
uly
or-
d of
li-
of
se,
nd

n.
on
ut:
ent

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ble

on

1790

1790

1790

1790

1790

Ann Haggins
his & Book & Book
god give his grace
and ~~you~~ when the
bell for his death
He ~~love~~ in heaven ^{to}
recieve his ~~sin~~ soul

88

THE
BOOKE OF
GENESIS,

Or,
ΓΕΝΕΑΛΟΓΙΑ.

Christ's Genealogie.

Being a Sermon Preached in
the Cathedrall Church of
Lincolne, *April 1. 1638.*

By THOMAS PHILLIPS
Master of Arts.



LONDON,

Printed by I.D. for Peter Cole, and are to be
sold at the signe of the Glove in Corn-
hill neere the Royall-Exchange.

1639.

THE
BOOK OF
GENESIS

Translating
Christ's Genealogies
Being a Sermon Preached in
the Cathedral Church of
London

By
John Tillotson

Printed by
J. Streater

London
1651

I TIM. 3. 16.

Μίγα τὸ μυστήριον. Θεὸς ἰσχυ-
ρῶς ἐν σαρκί.

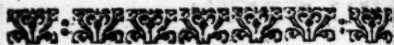
*Clementissime Pater Deus —
fac nos per spiritum san-
ctum intelligere, — & de-
bito semper honore venerari,
hoc magnum pietatis my-
sterium. Aug. medit. cap. 16*

*Ipsopifex, opus ipse facti, dig-
natus iniquas*

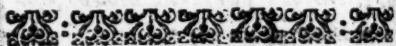
*Aetatis sentire vices, & cor-
poris huius*

*Dissimiles perferre modos, ho-
minemq; subire.*

*Claudian Epigr. de laude Chri-
sti.*



*Libellum hunc cui titulus est
(Christ's Genealogie)
typis mandari permitto: Sa:
Baker. Ex ædibus Fulhās.
Julii 11. 1638.*





TO
 THE RIGHT
 Worshipfull and
 much honoured, Sir
 MILES SANDYS,
 of *Wilberton*, in the Ile
 of *Elie*, Knight and
 Baronet.

SIR,

TO whom should I
 present the first-
 fruits of my la-
 bours ^a in pub-
 lick, but your selfe ^b, under
 whom I had my education?

rare. *Faustini fugis in sinum? sapisti.* Idem lib. 3.
 Epigr. 2.

^a *Librum scri-
 bere difficile
 est.* Marr. lib. 7
 Epigr. 84.

^b *Cujus vis
 fieri, libelle,
 munus?*

*Festina tibi
 vindicem pa-*

G 4

You

The Epistle

• Carneades
sape dicere
solebat, ὅτι μὴ
ἦν Χρυσίπ-
πος, οὐκ ἂν
ἦν ἐγώ. i.e.
Nisi Chrysip-
pus esset, non
essem ego.

Laert. de vit.
Philos. lib. 4. in
Carn.

• Da mihi te
placidum: —

Ingenium
vultu statq;
caditq; tuo.

Ovid. Fast.
lib. 1. ferē
initio.

Est opus exiguum, vestrisq; paratibus impar:

Quale tamen cunq; est, ut tueare, rogo. Idem de Ponto
lib. 3. Eleg. 4.

• Immensa subit cura, ut qua tibi di-
cantur te digna sint. Plin. præf. in hist. nat. ad Vesp.

imperat. • Nec faciunt stulti, &c. Cato lib. 1. di-
stich. 16. • 2 Maccab. 15. 38. — ὡς ἐμὸς ὁ-
χος ὑπάρχει, τοῖα φέρω. — Theocrit. Eidl. 27.

in fine. • — Arcit brevibus membrana tabel-
lis. Mart. lib. 1. Epigr. 2. — Contra leges — an-
te Incipiat positus quam repuisse calix. Idem lib. 2.

Epigr. 1.

You are my Chrysippus •.
Vouchsafe I beseech you to
accept them with your won-
ted favour ^d. It is a rule of
old; that in Dedicating of
bookes wee should have a
care, the thing be worthy of
the person to whom it is de-
dicated •. I dare not a-
verre as much of this ^f:
but onely; it is that which
I could attaine unto g.
The volume is small ^h;
and so the preface must be

suitable

Dedicatorie.

*suitable; lest the Citie
runne out at the gates i;
as the Philosopher jeer'd
the men of Myndum.
What remains therefore,
but (as the heathen used to
say in their acclamations to
the Emperour)*

*Penostis annis tibi Iupi-
ter augeat annos k ?*

It is the heartie prayer of

*Your thankfull ^l, and
for ever obliged ser-
vant ^m,*

Thomas Phillips.

*^m Dum — lumen vitale videbo: Serviet officio
spiritus iste tuo. Idem Trist. lib. 5 Eleg. 9.*

*ⁱ Κλείσατε
τὰς πύλας
μὴ ἡ πόλις
ὑμῶν ἐξεέλθῃ.
Laert. de vit.
Philos. lib. 4.
in Diog. vid. 2.
Maccab. 2. 32
^k Tertul. 2-
polog. cap. 35*

*^l — Meriti
merietur gra-
tia vestri,
Cum cinis, ab-
sumpto cor-
pore, factus
ero.*

*Fallor; &
illa mea su-
perabit tem-
pora vita,
Si tamen a
memori poste-
ritate legar.
Ovid. de
Ponto. lib. 3.
Eleg. 2.*

My dear Sir,
I have the honor to acknowledge the receipt of your letter of the 10th inst. in relation to the matter of the 1st inst. and in reply to inform you that the same has been forwarded to the proper authorities for their consideration.

I am, Sir, very respectfully,
Your obedient servant,
J. M. Smith

Yours faithfully,
J. M. Smith

I am, Sir, very respectfully,
Your obedient servant,
J. M. Smith

My dear Sir,
I have the honor to acknowledge the receipt of your letter of the 10th inst. in relation to the matter of the 1st inst. and in reply to inform you that the same has been forwarded to the proper authorities for their consideration.



THE BOOKE OF GENESIS*.

Or,

Γενεαλογία.

Christ's Genealogie.

Mat. 1. 1. Βίβλος γενέσεως, &c.

*The booke of the Generation of
Jesus Christ, the sonne of
David, the sonne of Abra-
ham.*



IN the first of
Ezekiel wee
reade of the
Prophets vi-
sion of foure
Creatures; each of which
had

* Καὶ με νέ-
λονθ' ὑμνεῖν,
μάκαρος γέ-
νος ἀνὴρ ἐόν-
τος. Hesiod.
θεογ. ver. 33.

^a Lib. 3. ^a ad-
vers. hæreses.
Cap. 11.

^b Præfat.

Comment. in
Luc. ad fi-
nem.

^c Proëm.

Comment in
Mat. ad Eu-
seb. & pro-
log. in Mat.
incipiente,
Matheus

cum primo, &c.

^d Hom. 4. in

Ezech.

* * Hieron.

distis locis.

had foure faces : the face
of a Man, of a Lion, of an
Oxe, and of an Eagle.
Which many of the Fa-
thers (among the rest,
Irenæus ^a, *S. Ambrose* ^b,
S. Ierome ^c, and *Gregorie* ^d
mystically interpret of
the foure Evangelists.
Iohn is the Eagle ^{*}, soa-
ring aloft to the specuati-
on of Chri's divinitie :
In the beginning was the
Word, and the Word was
with God, and the Word
was God. *Luke*, the Oxe ^{*}
beginning his Gospel with
Zacharies sacrifice, and
treating principally of
his priesthood. *Marke*,
the Lion ^{*}, insisting upon
his resurrection, (wherein
was showne his power,
and

and more then Leonine
strength :) in the front
piece of whose gospell
also, the voice of a Lion is
heard, as it were roaring in
the wildernesse; Prepare yee
the way of the Lord, make
his paths streight : Mat-
thew, the Man * who sets
out his humanitie, begin-
ning

* Hieron.
distis lucis.

The booke of the genera-
tion of Iesus Christ, the
Sonne of David, the Son
of Abraham.

Living in India, for
their sakes that beleaved
of the Circumcision, hee
writ in Hebrew the ver-
nacular tongue, (though
there want not some
who are of opinion, hee

* Oland.
Cent. 1. lib. 2.
cap. 1. Lo-
rin. prole-
gom. in 1 E-
pist. Johan.
cap 3. in fine.
Zanch. de S.
scrip. quæst. 4.
prop. 2. pag.
355. tom. 8.

^f Hist. eccles.
lib. 5. cap. 10.

^g Exercit. 15.
ad annal. Ba-
ron. pag. mihi
279. Col. 2.

^h Lib. de viris
illustribus

C. Matthæus.

ⁱ Initio com-
ment. in Mat.
Chrysost; se-
cutus (prolog.
in Mat.) cu-
jus abbrevia-
tor Bellarmi-
no dicitur.

lib. de Scrip.
Ecclesiast. ad
annum 1071.

^k Synop.
Scripturæ.

^l Quis postea
in Græcum
translulerit
non satis cer-
tum est. lib. de
vir. illust.

writ, originally in Greck.)
Eusebius & shewes how
Pantenus found his gospel
in Hebrew, among the
Indians (being brought
thither by *Thomas*, or
some of the other A.
postles, as *Casaubone*
& thinkes): *S. Ierome*^h like-
wise testifies, that in his
time it was at *Cæsaria* in
the *Librarie* there; and at
Berea, a Citie in *Syria*,
where hee saw it. *Theo-
phylact* ⁱ thinkes it was
translated into Greeke by
S. Iohn; *Athanasius* ^k re-
ferres it to *S. Iames*; Some
to *Barnabas*; some to
S. Paul; others to *Luke*,
S. Paul's scholer: but it is
uncertaine, saith *S. Ie-
rome* ^l, who translated it.

Howso.

Howsoever, it was received in the Church as the more authenticke text; and the Hebrew rejected, being corrupt and imperfect: for *Epiphanius* relates how it was corrupted by the *Nazarites* ^m; cutting off the Genealogies from *Abraham* to Christ; and againe by the *Ebionites* ⁿ; in divers places and passages.

^m Hæres. 29.
in fine.

ⁿ Hæres. 30.
ante med.

So writing in Hebrew, for their sakes, as I said, that beleev'd among the Jewes; inasmuch as ~~nothing~~ would please them better then to heare that Christ was the descendent of their father *Abraham*: he falls upon it as the very first, saith *Crisostome* ^o.

^o Statim ab ipsa generatione Christi sumit exordium. Nihil enim magis delectare Iudeum poterat, quam si Christum Abraham nepotem esse diceret. Hom. 1. in Mat.

The

Ann
Hoggins

Parts.

Ann
Hoggins

The booke of the generati-
on of Iesus Christ, the sonne
of David, the sonne of
Abraham.

The title and inscrip-
tion of S. Mathewes gospel
is a Booke; the Contents
or subject of that booke is
a Generation: the subject
of that generation is set
forth first by his names
the one of nature, the
other of office; so di-
guished by some: though
indeed they bee both
names of office P.) Iesus
Christ, secondly, by his
descent, lineage, and an-
cestrie, the sonne of Da-
vid, the sonne of Abraham.

Singula verba plena sunt
sensibus; as S. Ierome of
the

P Traxit ab
officio nomen
utrumq. suo.
Owen lib. 2.
ad D. Mariam
Neville. E.
pigr. 184.
Epist. ad
Paulinum de
omnibus divi-
ne hist. lib.

the booke of *Iob* : every word hath his weight, being full of sense and matter. First therefore of the first ^r ; the title and inscription of *S. Matthews* gospel, a *Booke*.

Some ^r would have *Booke* here to signifie a *Catalogue*, *Rebearfall*, or *Enumeration* : and so not to bee the title of the whole historie; but onely of the *Genealogie* insuing in the chapter. I rather thinke with *Erasmus* ^r; that *S. Matthew* begins his narration after a propheticall manner: the Prophets usuallly beginning their bookes with the title; *The vision of I-saiah the sonne of Amos*,
The

^r *Singula
quęq; locum
teneant di-
cenda decen-
tēr. Horat. de
arte Poetica.
Marlorat.
Muscus.
Beza, alijs.*

^r *Annot. in
locum.*

" Inlocum.

The words of Jeremiah, the sonne of Hilkiab, to whom the word of the Lord came, &c. Yet saith Theophylact " hee calls it not, as they, a vision, or The word of the Lord; but meerely & simply a Booke. For first They, spake to the unbelieving, hard-hearted, rebellious and disobedient; therefore back't their sayings with divine authoritie, to procure the more reverence, and avoid contempt: Hee, to the obedient and beleeving, and had no such need. 2. They, had those things which they declared, revealed to their mindes by the secret and inward inspiration of the Spirit; therefore called them

them visions: whereas he, being corporally present, & conversant with Christ in the flesh, sensibly both heard and saw him act and speake that which hee relates; so that Father.

Now, why would God have the historie of his Sonnes incarnation (with the rest of his Word) written in a booke?

A question which (as *Sinon* speaks in the *Poet* *) I am most willing to resolve; and the reasons may bee these;

1. That the Church, and wee her children, might have a more certaine rule, as well for doctrines of faith, as matters

* Ἐπειὶ καὶ ταῦτα οὐ γὰρ μὲν ἰδιόλογα κελεύεις. Tryph. od. de Ilij excidio.

† Hoc quoniam cur ita sit dicere nullā mora est. Ovid. Fast. lib. 3.

² Quadruplex est effectus sacrae scripturae, sci: docere veritatem, arguere falsitatem; quantum ad speculativam: eripere à malo, & inducere ad bonum; quantum ad practicam. Thom. Aquin. in 2 Tim. 3. lect. 3.

² Non suffecerat ad custodiam traditionis semel fidei humanae conditionis commemorasse naturam, nisi angelicam quoque excellentiam comprehendisset: non quia angeli peccare

jam possunt; sed hoc est quod dicit, si fiat quod non potest fieri. Vincent. Lirin. contra k. xref. cap. 12. ⁶ 1. Epist. 4. 1. ^c De sacra scrip. quæst. 7. pag. 36. tom. 8.

matters of practise and good life ².

1. For doctrines of faith. If they speake not according to this Word, there is no light in them, Elay 8.

20. If an Angel ^a from heaven preach any other doctrine, let him bee anathema, Gal. 1. 8. Hence S Iohns Caveat ^b, Beleevenot every Spirit, but trie the Spirits (that is, by the Scripture, saith Zanchie ^c,) whether they are of God. So did the Bereans, searching the Scriptures whether those things were so that Paul had preached, Acts 17. 11.

2. For

2. For matters of praise and good life. As many as walke according to this rule, peace be on them, Gal. 6. 16. This is the way, walke yee in it, Esay 30. 21 wherewithall shall a young man (that is, every man, saith S. Austin^a; the younger sonne in the gospel who going from his father into a farre countrey, hath wasted his substance with harlots, and is returned to himselfe) cleanse his way? by taking heed thereto according to thy word, Psal. 119. 9. The judgements of the Lord are true, &c. Moreover by them is thy servant warned, Psal. 19. 11. Warned; what to follow: forewarned; what to

^a Quid sibi vult iste junior? desperandus est senior, aut in alio corrigit vitam suam, quum in custodiendo verba Dei? an forte admonitio est qua etate potissimum fieri debeat? est & alius intellectus, ut ille hic agnoscatur filius Evangelicus junior, qui profectus a Patre, &c. in locum,

e Psal. 119.

105.

Pro. 6. 23.

f λύχινω.

2 Pet. 1. 19.

g *Vt melius
cernam porto
de nocte lucer-
nam.* Carm.
proverb.

h John 3. 21.

i Beza.

k Philip. 2. 16

to lie. Yee have received
of us, how yee ought to
walke, 1 Thes. 4. 1. Hence
it is compared to a Can-
dle e, and a lanterne f:
which serve, you know,
to guide us in the way,
and keepe us from stum-
bling g. Hence the acti-
ons of a Christian are said
to be wrought in God h, or,
according to God, as some
i read it; that is, accor-
ding to the rule and pre-
script of his Word. And
hence it is called, *the word
of life* k; not onely be-
cause it is a meanes to
conferre life, but because
it is the rule of life: and
this I conceive is rather
the Apostles meaning; by
the metaphor of *holding
out,*

out, taken from a man that holds one a light to see his steps.

It was alwayes the propertie of hereticks, (*Tertullian* ¹ hath observed it long agoe) by adding and detracting (taking in and leaving out, what and where they list) to make the Scripture suit with their opinions; rather then regulate their opinions by it ^m: like *Procrustes* in *Plutarch* ⁿ, who stretcht his guests to the length of his bed if they were too short; and cut them shorter if they were too long. The *Arians* scrap't out that place in *S. Iohn*, (1 *Epist.* 5. 7.) There are three that beare record

¹ *Ista heresis non recipit quasdā scripturas, & si quas recipit, adiectionibus, & detractio- nibus ad dispositionem instituti sui intervertit.* Lib. de præscrip. advers. hæret. cap. 17.

^m πρὸς πέ-
τρον σάββην,
μὴ πρὸς σάβ-
βην πέτρον
τιθέμενοι.

Erasm. adag.

ⁿ In vita
Thescij

• Junius no-
tis in translat.
Syr. Tremel.
ad locum.

P Non audent
Stygius Pluro
tentare quod
audent. Carm.
proverb.

¶ Ovid. de
Ponto, lib. 3.
Eleg. ult.

record in heaven, the Fa-
ther, the Word, and the ho-
ly Ghost, and these three are
one which is the reason it
is wanting in the Syriack,
and divers old Creeke
Copies: being so evident
a testimonie against them
of Christs divinitie and
Consubstantialitie with
the Father •: and the like
hereunto hath beene done
by some of the *Papists*, as
it were easie to demon-
strate; greater presumpti-
on P, then in the Gram-
marian-Criticke *Ari-
starchus* ¶ to undertake
the correcting of *Homer*.
Nor is this all. Besides,
corrupting the Scripture,
in regard of the letter and
Matter of it, they deprave

it too in regard of the Form; depriving it of the true sense intended by the Spirit of God in it. It is not enough to cate up the good pasture, but they will tread downe the residue with their feet. *Irenæus* hath observed this likewise long agoe; that they doe ex arena restes connectere, make ropes of sand, dissolving the members of truth, by accommodating the sayings of the Prophets, Christ and his Apostles to their opinions, for the confirmation of them, lest they should seeme to want testimonie, and to make men beleeve they are the Oracles of God. Quem-

H

regis

* *Scriptura non in legendo sunt, sed in intelligendo.*
Hilar. lib. altero ad Constantin. August. quem Constantio ipse tradidit, fere in fine. Nec putemus in verbis Scripturarum esse Evangelium, sed in sensu.
Hieron. Comment. in Gal. 1.
Lib. 1. cap. 1. post. med. & ex eo Epiph. Hæres. 31.

De purissimo
scripturarum
fonte assumen-
tes testimonia,
non ita inter-
pretantur ut
scripta sunt,
sed simplicita-
tem sermonis
ecclesiastici id
volunt signifi-
care quod ipsi
sentiant. E-
piph. epist. ad
Johan. Con-
stantinop.
Episc.

Ad sensum
suum incon-
grua aptant
testimonia,
quasi vitiosis-
simum non sit
dicendi genus
depravare
sententias, &
ad volonta-
tem suam sa-
cram scriptu-
ram trahere
repugnantem.
Epist. ad
Paulinum.

regis imaginem, &c. Even
as if one should obliterate
and deface the comely i-
mage of a King pourtray'd
in costly stone by the sun-
ning hand of an artificer,
and in stead thereof in-
grave the forme of a dogge,
or foxe, ill favouredly too;
and then say, it is the image
of a King, the same that
was wrought by the former
Artificer, being the same
stone. His meaning is the
same with that of Epipha-
nius; fetching proofes out
of the Scripture, they doe
not interpret them as they
are written, but according
to their owne fancie: Or
with that of S. Ierome;
they patch up certaine te-
stimonies according to their

owne

owne sense, as though it were not vitious, and a great impietie, to deprave the Scripture, and draw it, though repugnant, to their owne purpose. S. Peter calls it wresting of the Scriptures, 2 Epist. 3. 6. The word * is taken from torturers, when they put an innocent man upon the racke, and make him speake things hee never meant nor knew; confesse that whereof hee is no wayes guiltie, whereto no wayes accessarie y.

* σπασμωγ.

† Etiam innocentes cogit mentiri dolor. Senec. lib. proverb. Expressa per tormenta confessio nihili estimatur. —

Quidvis potius à se gestum profitebuntur, quam ut cruciatui obnoxij amplius esse velint. Thom.

Smith. de rep. Angl. lib. 2.

cap. 27. An non frequen-

tes quotidie videmus, qui mortem perpeti malint, quam tormenta? Et fateantur fictum crimen, de supplicio certi. ne torqueantur? Lod. vives in lib. 19. de Civit. Dei, cap. 6. Fit enim sæpe numero ut quidam, doloris impatientia fracti, in quovis potius mentiantur, quam ut torturam denuò subire velint. Alsted. Encyclop. lib. 18. System. Polit. 2. cap. 7. reg. 4.

Now, if they dare so to doe, when God hath committed his truth to writing; how much more (as wee may suppose) would they, were it not written, and sealed up by the sacred impression of letters in a *Booke*? This is the first reason.

And observe a second, which is of great force, weight, and moment *; That the Church, when Christ was come and exhibited in the flesh, might have a certaine testimonie *, that he indeed was *The Christ* and true *Messiah*. There have beene many *False-christs*, you know who foretold it, *Mat. 24.* The *Herodians* held He-

* *Sensibus hominibus (non est res parva) respondet.* Virg. Eclog. 3.

* Ἐκ τῶν Διὸς δέλτων τὸ μαρτύριον. Bras. adag.

rod to bee *The Messiah*; when they saw him a stranger possesse the kingdome, being deceived by by that prophecie, *The Scepter shall not depart from Iudah*, &c. Gen. 49.

Indas of *Galilee*, mentioned in the fifth of the *Acts*, by his followers was accounted *The Christ* ^b. So was the *Samaritan-sectarie Dositheus* ^c. *Simon Magus* affirmed of himselfe that hee was *The Christ*; who in shew onely suffered in *Iudea*, and that men by the knowledge of him should attaine salvation ^d. So did his scholer *Menander*, affirming himselfe likewise to bee *The Christ*; who

H 3

was

^a Tertul. de præscrip. cap. 45. Epiphani: hæres. 20. ad initium.

^b Orig. hom. 25. in Luc.

^c Orig. ibid. & tract. 27. in Mat. circa med.

^d Iren. lib. 1. cap. 20. Tertul. de præscrip. cap. 46. Orig. tract. 27. in Mat. Aug. ad Quod vult Deum, hæres. 1.

• Iren. lib. 1.
cap. 21. Ter-
tul. de prae-
scrip: cap. 46.

† Euseb. hist.
Eccles. lib. 7.
cap. 27.

was sent to bee the savi-
our of the world, and that
none could bee saved, un-
lesse they were baptized
in his name c. *Manes* the
hereticke (of whom the
Manichees tooke denomi-
nation) boasted himselfe
to bee *The Christ*; and
tooke unto him twelve,
whom hee named his A-
postles f.

In the time of *Adrian*
the Emperour, there was
a famous *Pseudo-Christ*,
who applied that prophe-
cie to himselfe in the 24.
of *Numbers*, *There shall*
come a starre out out of Ia-
cob, and a Scepter shall arise
out of Israel, &c. for
which he was called *Ben*,
or *Bar-chochab*, *The sonne*
of

of a Starre: and gathering
an armie of 24 thousand
(all which hee named his
disciples, who to testifie
their love and fidelitie to
him, cut off every one a
finger from his hand)
went about to restore the
kingdome to *Israel*; and
set up his regall seat in the
Citie *Bitter*, called in
Scripture *Bethoron*. (*S. Ie-
rome* saith, hee had a jug-
ling trick to kinde straw
in his mouth, and breathe
it forth as if hee had spit
fire &c. But being with his
Confederates discomfi-
ted and slaine; they that
were left (as doe the *Iewes*
to this day) in stead of
Bar-chochab, The sonne of
a starre, called him *Bar-*

H 4

chocab;

& Apolog.
advers.
Ruffin. lib. 3.
cap. 9. *Stipu-
lam in ore suc-
consam anhe-
litu ventila-
bat, ut flam-
mas euomere
putaretur.*

/3

^h Buxdorf.
Synag. Jud.
cap. 36. pag.
514, 515. Eu-
seb. hist. Ec-
cles. lib. 4.
cap. 6. Carri-
on. Chron.
parte 2.
lib. 3.

ⁱ Lib. 1. de
vita S. Marti-
ni, fere in fi-
ne.

* His name
was Ruffus.

^k Osiand.
Cent. 6. lib. 2.
cap. 22.

chozab, The sonne of a
lie ^h.

Severus Sulpitius ⁱ (who
was Coetanic with *S. Je-
rome*) speakes of a Spani-
ard in those times, who
profest himselfe first to be
the Prophet *Eliab*; then,
when hee had gained au-
thoritie, to be *The Christ*;
carrying himselfe so cun-
ningly, that a Bishop
* was led away with the
errour, beleeving in him,
and adoring him as God;
for which hee was after-
wards deprived of his
dignitie.

In the yeare 549. at
Burdeaux in France there
was on *Desiderius* who
profest himselfe *The
Christ* ^k.

In

In the yeare 593. there was another in *Aquitane* (a Province in the same countrey) who did the like; having a woman with him whom hee named *The virgin Marie* ¹.

In the yeare 722. a *Syrian* seeing the *Jewes* long so for their *Messiah*, profest that hee was hee; till hee was detected, and his followers, for their labour, made a mocking-stocke ^m.

In the yeare 1148. there was one who went out of *Britaine* into *France*, named *Eun*, who said hee was *The Christ*, and should judgethe quicke and the dead; those words in Ecclesiasticall exorcisme

H 5

(falsly)

¹ Ofran. *Ibid.*
lib. 4. cap. 19.

^m Idem cent.
8. lib. 1. cap.
19.

(falsly written,) *Per Eum qui venturus est iudicare vivos & mortuos*, being literally understood of him : *Per eum*, said hee, whereas it should bee *Per Eum*; for which hee was sentenced to die, by the decree of a Councell held at *Rhemes* *.

* Ofand.

Cent. 12.

lib. 2. cap. 10.

* In intine-
ratio.

Benjamin Tudelensis *; (that wandering Jew, who lived much about the sametime) mentions one *David Elroi*, in the Citie *Gamaria* in *Media*, who profest himselfe to be *The Messiah* and *Redeemer of Israel*; but (to appease the wrath of the King of *Persia*, threatening the destruction of all the *Jewes* throughout his dominions,

ons unlesse he were taken away) hee was flaine by his father-in-law as he lay in bed.

In the yeare 1121. under the reigne of *Henry the third*, here in *England*, there was a young man, who shewing the markes of wounds in his hands, feet, and side, profest himselfe to be *The Christ*; hee brought also two women with him, one whereof tooke upon her to bee *The virgin Marie*, the other *Marie Magdalene*: for which hee was condemned by a Councell at *Oxford* to bee crucified;

r Osiand.
Cent. 13.
lib. 1. cap. 9.
Godwin in
the life of
Steven Lang-
ton, Archbi-
shop of Cam-
terbury. Tet
Master Speed
saith hee was
not crucified
(in which
kind of death
Christianitie
it selfe might
seeme to su-
staine some re-
proach.) but

imured betweene two walls, as a monster too impi-
ous and unworthy to die by any humane hand. Hist. of
great Britaine, lib. 9. cap. 9. sect. 13.

so resembling the true Christ, whom hee had counterfeited, in the manner of his death.

In the yeare 1559. *David George* borne at *Delft* in *Holland*, but afterwards living at *Basil* in high *Germanie*, where hee changed his name to *John de Bruck*, profest himselfe to be *The Christ*; who should judge the world, could forgive sinnes, and give salvation: for which three yeares after his death, his bones were taken up and burnt.

And to returne againe into our owne countrey, The stories of *John Moore* in the third of *Q. Elizabeth*, with his disciple *William Ieffrey*; and of *William*.

Of hand.

Cent. 16. lib. 2

cap. 4. G.

lib. 3. cap. 25.

Inq. suo no-

ster pulvere

currat equus.

Ovid. Fast.

lib. 2.

Stow's

Chron. or

Annals. In

the life and

reigne of Q.

Elizabeth.

William Hacket in the
33. of her reigne, with
his two disciples *Edmund
Coppinger*, and *Henry Ar-
thington*, *, I suppose are
commonly knowne; e-
specially among the elder.
For *Farneham* and *Bull* in
Easter terme, two yeares
agoe *, I thinke they are
not worth the naming u.

You see there have been
divers *Fals Christs*, which
I have collected out of
my little reading: and no
question but others better
vers't in stories and anti-
quitie can adde divers
more. Now what should
the Church doe in such
cases: how should shee
discover the Coven and
prestigious impostures of
such

* Stow. *ibid.*
Also the booke
entitled, *Con-
spiracie* for
pretended re-
formation.

* Anno. 1636

u *Quam non
ingemo nomi-
na digna tuo!*
Ovid. Trist.
lib. 3. eleg. 10.

* *Christus est signaculum omnium prophetarum, adimplens omnia quæ retrò erant de eo nuntiata. Tertul. lib. ad vers. Judæos cap. 8. & 11. Venit Christus; complentur in ejus ortu, vita, dictis, factis, passionibus, morte, resurrectione, ascensione, omnia præconia prophetarum. Aug. Epist. 3. ad Volusianum. Disce i.*

gitur, non idcirco à nobis Deum creditam Christum, quia mirabilia fecit; Sed quia vidimus in eo facta esse omnia quæ nobis annuntiata sunt vaticinia prophetarum. Lactan. instit. lib. 5. cap. 3.

such, but by the Written Word? All things that were prophesied before of the Messiah and Saviour to come, being fulfilled in *Jesus of Nazareth**, he onely must bee the Christ, that Saviour and Messiah. Hence it is that his Historiographers, *the Evangelists*, when they relate any thing, which he did or suffered, cite the Scripture which foretold it; *This was done that it might bee fulfilled which is written.* Hence it is that to his two disciples going to *EMANS* (one of them is

named

named in the text, * Cleo-
phas; the other, saith Epi-
phanus *, writing against
the Saturninians was Na-
thaneel: yet Haymo * and
Tyrranus * thinke rather
it was S. Luke, the writer
of the storie; whoever
it was, to them two) be-
ginning at Moses and all
the Prophets, he expounded
in all the Scriptures, the
things concerning him-
selfe, Luke 24. (For the
Scriptures testifie of him,
Iohn 5.39. Moses wrote of
him, ver. 46; and to him
give all the Prophets wit-
nesse, Acts 10.43. b.) Had
God imparted his truth
by dreames, visions, re-
velations, lively voyce, or
tradition; who would
pretend

* Ver. 18.

* Hæres. 23.
ad finem.* Homil. parte
æstiva. feria
secunda post
pascha, ad ini-
tium.* In Luc. 24
13.* In seminario
est ubiq; in
scripturis. fili-
us Dei, Iren.
lib. 4. cap. 23.

pretend these more then
those seducers? *Satan*
transforming himselfe in-
to an angel of light, 2. Cor.

II. 14.

A Booke, it is thirdly to
confirm and settle us in a
more sure perswasion of
the divine authoritie of it.
S. Austin *, handling
that place of *S. Peter*
[2 Epist. 1. 19.] *Wee have*
a more sure word of pro-
phesie, &c, observes that
the word written is said to
bee more sure then a voice
from heaven; whereof in
the former verse. If Christ

* *Quis non*
miretur delata
voce de celo
certiorem
propheticum
sermonem di-
ctum esse?
quid est certi-
orem? nisi in
quo magis con-
firmetur audi-
tor: quare hoc?
quoniam sunt
homines infi-
deles, qui sic
destrabunt:

Christo, ut dicant eum magicis artibus fecisse quae fe-
cit; possent ergo infideles etiam istam vocem delatam
de celo per conjecturas humanas, & illicitas curiosi-
rates ad magicas artes referre. Ecce quare ait Ha-
beremus certiorem propheticum sermonem, — quo
infideles convincantur. Sermon. 27. de verbis apostoli.

himselfe.

himselfe should speake
from heaven to us, as hee
did some times before the
Scriptures were written, it
were not so sure : for
why? wee are this way
more confirmed; and why
that? for unbeleevers, who
are alwayes ready to con-
tradict him, and detract
from him, might say, a
voice from heaven were
by conjuration, and art Ma-
gicke, whereas by the wri-
tings of the Prophets they
are convinc'd. So hee.

4. For continuance.

*Vox audita perit : litera
scripta manet* ^d.

Note it in a book, that it
may be for time to come, for
ever and ever, Esay 30.8.
The

^d Carm pro-
verb. Scripta
diu vivunt,
non ita verba
diu. Owen.
Hb 3. ad D.
Mariam Ne-
ville. Epigr.
208.

The Iewes have a saying, that God hath more respect to the letters of the Law, then the starres of heaven: and our Lord, either alludes to, or confirms it in the fifth of *Mat. Heaven and earth shall passe away, before one iota* (the least letter) or title of the law passe. Some bookes indeed wee reade of which are lost. The *Prophecie of Enoch*, Iude 14. The *booke of the warres of the Lord*, Numb. 21. 14. The *booke of Iasher*, Iosh. 10. 13. 2 Sam. 1. 18. (though some ^e thinke it to bee the booke of *Genesis*.) *Solomons* bookes of the nature of trees, plants, beasts, fowle, and fishes :
with

^e Lyra, in
loca.

with fundrie other Pro-
verbs and Canticles, 1
Kings 4.32,33. The booke
of the acts of Solomon,
1 Kings 11.41. The bookes
of Nathan the Prophet, and
Gad the Seer, 1 Chron. 29.
29. The Propheſie of Abi-
jah the Shilonite, and the
visions of Iddo, 2 Chron.
9.29. The booke of Shema-
iah, 2 Chron. 12.15. The
booke of Iehu the ſonne of
Hanani, 2 Chron. 20.34.
The booke of the Chronicles
of the Kings of Iſrael and
Judah ſo often mentioned:
which is not thoſe bookes
of Chronicles in the Bi-
ble ^f; though they for-
merly were but one book,
which was afterwards, be-
cauſe of the greatneſſe ^g
divided

^f Ballinger.
Epit. temp.
parte 1. tab. 2.
^g μεγα βί-
βλιον μεγα
καλόγ.

^h Hieron.
Præfat. in
Chron. ad
Dominion. &
Rogat.

ⁱ Epiph. hæ-
res. 26. post
med.

^k Euseb. hist.
Eccles. lib. 3.
cap. 25. Am-
bros. com-
ment. in Luc.
ad initium.
Hieron.

proœm. com-
ment. in Mat.
ad Euseb.

^l Hieron.
proœm. com-
ment. in Mat.
ad Euseb.

^m Orig. comment. in Mat. 13. non procul à fine. Eu-
seb. hist. eccles. lib. 3. cap. 3. Hieron. lib. de viris illust.
A. Simon Petrus. " Ambros. initio comment. in
Luc. Hieron. proœm. comment. in Mat. ad Euseb.

divided into two ^h.
A third Epistle of S. Paul
(or first rather) to the Co-
rinthians, 1 Cor. 5. 9, 11.
compared with 2 Cor. 13.
1. A second (or first) to
the Ephesians, chap. 3. 3.
An Epistle likewise, say
some, to the Laodiceans,
Colos. 4. 16. The gospels
of S. Philip ⁱ, of Thomas
and Matthias ^k, of Bar-
tholmew ^l, Peter ^m, and all
the twelve ⁿ.

Concerning these last;
they are rejected by the
Fathers, where they are
mentioned, as spurious
and pseudepigraphal. So

is the *Prophecie of Enoch* by all that I can find °; except *Tertullian* P: yet *S. Iude* speakes not (as is well observed by others ¶) of a *booke*, but onely a *Prophecie*, which might come to his knowledge, either by divine revelation, or constant Ecclesiasticall tradition. And for all the other (this too, if you will, if that which is said suffice not,) I answer, they were not *Testamentarie* *, that is, received into the *Canon*; and by consequence no part of Scripture: for if they had, they could never finally have beene lost or perished. *The booke of the Law* that lay hid so long a time

° Orig hom. 28. in Num. Hieron comment. in Tit. 1. Aug. de Civit. Dei. lib. 5. cap. 23. & lib 18. cap. 38. Venerab Bed. comment in Epist. Judæ. P. Lib. de habitu muliebri, cap 3. & lib. de idolatr. cap. 4. & 15.
¶ Dionys. Carthusian. in Judæ, ver. 14. Zanch. de S Scriptura. quæst. 4 prop. 2 pag. 353. tom. 8.
* *ἱερογραφία* xoi.

Quid ius sit
rex atq; pium
considerat æ-
quus;

Quid iussit
memori in
mente tyran-
nus habet.

Owen. lib. 3.
ad D. Roger.
Owen. Epigr.
94.

Hist Eccles.
lib. 8. cap. 1.

time in the Temple, was
found at last under the
reigne of Iosiah, 2 Kings
22. The tyrant *Antiochus*
commanding all the Bi-
bles to be burnt, that could
bee found, 1 Maccab. 1. 56
and *Dioclesian* the like
so as they made fires of
them in the midst of the
streetes (which *Eusebius*
& saw with his eyes :) yet,
maugre their malice, some
remained, and by Gods
mercie were transmitted
to posteritie. When *A-*
chilles had got new ar-
mour which the god
Vulcan bestowed upon
him, and *Aneas*, in their
combat together, striking
with all his might, could
not pierce it, he was a foole,
saith

saith Homer ^c, not conside-
ring that Gods excellent
gifts could not bee over-
come, or yeeld to the stroke
of mortall men. More
fooles they, who did not
consider, that such an ex-
cellent gift as the Scrip-
ture, which God hath be-
stowed upon his Church
and people, could not be
annulled, defeas'd, or
quite extinguisht by any
mortall creature whatso-
ever: sooner, saith Chry-
sostome, may hee lay fet-
ters on the beames of the
sunne. Origen ^a solutions
are in no wise to bee ap-
proved, that, it pleased the

^a νῆπιος, ὅδ'
ἐνόησε κα-
τὰ φρένα
καὶ κατὰ θυ-
μὸν, ὥς ὅς
ῥηϊδί' ἐστὶ
θεῶν ἐρίχυν.
δέα δ' ὥρα
ἀνδράσι γε
θυητοῖσι δα-
μήμεναι, ὅδ'
ὁ ποίειεν.
II. v.

^a Sive pro eo
quod aliqua
supra huma-
nam intelli-
gentiam conti-
nebant placuit
spiritui sancto
auferri de me-
dio : sive pro
eo quod multa

in eis corrupta, et contra fidem veram inveniuntur,
non placuit eis dari locum, nec admitti ad auctoritatem.
Prolog. in Cant. ad finem.

Spirit

* —Nec tamen inveniuntur in canone—.

Sanctus utique spiritus revelabat; alia sicut homines historica diligentia, alia sicut prophetas inspiratione divina scribere potuisse: atque hæc ita fuisse distincta, ut illa tanquam ipsis, ista tanquam Deo per ipsos loquenti judicarentur esse

tribuenda; ac sic, illa pertinerent ad ubertatem cognitionis, hæc ad religionis auctoritatem. de Civit. Dei. lib. 18. cap. 38.

spirit of God they should be taken away: either because they contained matter which humane capacities was not able to comprehend, or else in regard there were divers corrupt and unsound doctrines in them contrary to the true faith. For, without doubt, they were both pious and profitable; yet, as I said before, not Testamentarie, if you will, not Canonical: being written out of an historical diligence, for more plentiful knowledge; not by divine inspiration, for the authority of religion, as S. Austin excellently.*

5. It is a *Booke*, lest there should seeme to bee any deficiencie for our full and perfect instruction in the way of salvation. *Whatsoever was written aforetime, was written for our learning*, Rom. 15. 4. The *Philosopher* affirmes, the knowledge of things divine, though in part, and wee have but a little of it, to bee farre more excellent, sweet, and delightfull, then the very perfection of all humane knowledge, the knowledge of all worldly things whatsoever. Yet see a meanes for the knowledge of things truly divine (such as concerne the salvation of the soule,) not scant or

I

γὰρ (sci.
θείων) εἰ καὶ
κατὰ μικρὸν
ἐφαπτόμεθα,
ὅμως διὰ
τὴν τιμιότητα
τῆς γνωρίσεως
ἡδίων, ἢ τὰ
παρ' ἡμῶν
ἅπαντα.
Arist. de par-
tibus anima-
lium. lib. 1.
cap. 5.

2 Psal. 19. 7.
 Iames 1. 25.
 Dent. 4. 2.
 Prov. 30. 6.
 Revel. 22. 18.
 2 Tim. 3. 15.
 John 15. 15.
 20. 31. Scriptura quidam perfectæ sunt, quippe à verbo Dei, & Spiritu ejus dictæ.
 Iren. lib. 2. cap. 47. Nobis curiositate opus non est post Christum Jesum, nec in-

defective 2, but to furnish us in fulnesse 3 and great abundance, the written word. If they speake not according to this word there is no light in them, Esay 8 20. Is the sunne ecclipt because hee that's blind sees no light b? Ignorance or error supposes not defect in it, but our owne spirituall blindness and incapacie c.

quisitione post Evangelium. Cum credimus nihil desideramus ultra credere, &c. Tertul. de præscript. cap. 8. 2 Adoro Scripturæ plenitudinem. Tertul. advers. Hermog. cap. 22. b Solem noctuæ nesciunt oculis: aquila ita sustinent, ut natorum suorum generositatem de pupillarum audacia judicent, —. Quod aquila confiteatur neget noctua, non tamen præjudicans aquilæ. Tertul. de anima, cap. 8. Ab obscuritate oculi ad obscuritatem objecti visibilis nulla est consequentia. Alsted. Didac. sect. 1. cap. 10. reg. 5. c Scriptura veluti sol quidam spiritualis, clara est per se & natura sua, nobis verò non est clara propter impediētes tenebras tum naturales, tum adventitias atq; cir-

Lastly,

Lastly, that the children of God might have a heavenly magasin, as I may call it, a storehouse and repositorie neere at hand, out of which, *tantum de narthecio*, they may fetch comfort in all their afflictions outward or inward. It is not in heaven, that thou shouldest say, Who shall goe up for us to heaven and bring it unto us? neither is it beyond the sea, that thou shouldst say, Who shall goe over the sea for us, and bring it unto us? but the Word is nigh thee. This followes in the fore-named place, *Rom. 15. Whatsoever was written aforetime was writ-*

*cumstantes, d
tenebrarum
principe. Al-
sted. Polem.
parte 4. Con-
trov. 6. de S.
Scrip. antidot.
Visu carentem
magna pars
veritatem. Se-
nec. Oedip.
act. 2. scen. 2.*

ten for our learning, that wee through patience and Comfort of the Scriptures might have hope. They were Davids comfort. This is my comfort in mine affliction; thy Word hath quickned mee, Psal. 119. 50. againe ver. 92. Vnlesse thy law had beene my delight, I had perished in mine affliction. And they were Chrysostomes comfort in his banishment, as hee writes to Cyriacus ^da. nother Bishop. Let the Empresse *, saith hee, doe with mee what shee pleases, I have learn'd to bee content. As for my exile; the earth is the Lords, and the fulnesse thereof. If I bee sawen asunder;

^d Epist. ad
Cyriac.

* Eudoxia.

I remember the Prophet
Esay c. *If I bee cast into
 the Sea; I remember Io-
 nah. If I bee burnt; I re-
 member the three Sala-
 manders that had no hurt
 in the fire. If I bee devou-
 red with wild beasts; I re-
 member Daniel in the den.
 If I bee stor'd; I remem-
 ber Steven. If I bee be-
 headed; I remember Iohn
 the Baptist.*

Many other reasons
 might bee given, but I
 must not bee *totus in sin-
 gulis* f.

*Testantur hoc
 de Esaiâ præ-
 ter Chrysost.
 Tertul. de
 patientia,
 cap. 14. Scorp.
 advers.
 Gnost. cap. 8.
 & advers.
 Marcion. lib.
 3. carmine cõ-
 scripto. cap 6.
 Orig. hom. 1.
 in Esa. &
 comment. in
 Mar. 13. V-
 trubi ad fi-
 nem. Hilar.
 lib. 5. de Tri-
 nit. fere in
 fine. Epiph.
 de propheta-
 rum vita &
 interitu. Hie-*

*ron. in Esa. 57. 1. & in Mat. 26. 8. Comest. hist. Scho-
 last. lib. Reg 2. cap. 37. Lyra. in 2 Reg. 21. & in
 Esa. 1. Lod. Vives in lib. 18. de Civit. Dei, cap. 29. &
 expositorum vulgus in Hebr. 11. 37. f Hic alias po-
 teram & plures subnectere causas: Sed jumenta vo-
 cant, &c. Juven. Sat 3. Cætera prætereo: nec enim
 sermonibus istis Omnia complecti statuo. Baptista
 Mantuan Eclog. 8. —*

Vse.

Generales
doctrinae exi-
gui sunt ad-
modum mo-
menti a. per-
movendos ho-
minum ani-
mos, nisi fiat
specialis illa-
rum applicatio
ad auditores.
Nam quod
Philosophi di-
cere solent,
Omnis actio
fit per conta-
ctum, id in sa-
cra prædican-
di actione vel
maxime locum
habet, &c. E-
pisc. Dave-
nant. in Co-

los. 1. 21. 22. pag. 135.

lib. 4. cap. 4. sect. 8. Eckius Enchir. cap. 1. prop. 4. Libri
eorum hoc habent, & si negant, leguntur & convin-
cuntur. Ut de Manich. Aug. in Psal. 141. 4.

Seeing therefore that
God would have the hi-
storie of his Sonne's in-
carnation (with the rest
of his Word) written in
a *Booke*, the application
& briefly followes

1. Shewing unto us his
great love and care both
towards and over his
Church, so providing for
her instruction. The blas-
phemie of those ^h is in-
tolerable, who denie that
the Apostles and Pen-men
of the New Testament
wrote any thing by Gods
command. Irenæus and S.
Austin otherwise (whose
authorities yet they are

^h Bellar. de verbo Dei,

Austin

loath to denie;) both af-
firming, with one mouth
as it were, that they did
it not without divine pre-
cept and appointment:
for they did it *by the will
of God*, saith one ^k; *Christ
so commanded* them, saith
the other ^l.

2. Teaching the Church
to answer God in this his
care, by her reciprocal
care in keeping and pre-
serving it from corrupti-
on. For this cause she is cal-
led *The pillar of the truth*,
1 Tim. 3. 15. Not archite-
ctonicè, as the Papists
would, as though shee

ἡ Ἀμφο-
πόδεν δεδα-
μύτω, ἀμφο-
δέειν.

Theocric.

Eidyl. η.

— Arcades
ambo.

Et cantare pi-
res & respon-
dere parati.

Virg. Eglog.

7.

^k Non enim
per alios dis-
positionem sa-
lutis nostræ
cognovimus,
quàm per eos
per quos Evā-
gelium perve-
nit ad nos,
quod quidem
tunc præconi-
averunt, postea
verò per Dei
voluntatem

in scripturis nobis tradiderunt. Iren. lib. 3. cap. 1.

^l Quicquid Christus de suis factis & dictis nos legere
voluit, hoc Apostolis, tanquam manibus suis, scribendū
imperavit. Aug. de consensu Evangel. lib. 1. cap. ult.

^m *Delphicum
Sylvis appin-
gunt, fluctibus
aprum, Horat.
de arte Poet.
Calceamenta
quidem capiti
circundant, co-
ronam autem
pedibus. Epiph.
hæres. 59.*

ⁿ *Apud nos
autem positam
legem divina
voluntate, ni-
hil aliud pium
est, quàm hanc
sub integritate
reservare.
contra Api-
on. lib. 2.
post. med.*

upheld it as a pillar doth
the building ^m, for it up-
holds her rather, she being
built upon it, *Ephes. 2. 20.*
but *ministerialiter*; be-
cause shee is the publisher
and preserver of it. The
word being taken *ratione
forensi*: as in Law-courts
and places of common
justice, there are pillars,
upon which when Edicts
are made, being writ in
Tables, they may be hung
to bee openly read of all.
The ancient *Jews* were ve-
ry zealous this way, it be-
ing, saith *Iosephus* ⁿ, their
chiefest care. The *Rabbin*
found it by experience;
who, in that place *Dent.*
25. 19. reading, *Zachar,*
masculos, Thou shalt blot out
the

the males in stead of Ze-
cher, *memoriam*, Thou shalt
blot out the remembrance of
Amalek; was slain in a sud-
den furie by his disciple
Ioab, because he seemed to
corrupt the Scripture °. But
above all, the *Masorites* do
merit perpetual prais, who
to preserve the text from
corruption, did number,
not onely the words, but
all the letters P in the old
Testament: for which the
Jews call them, *Seiag latho-
rah*, the fence of the Law.

3. Exhorting every
Christian to get it. I will
not say with *Chryso-
stome* °, that, the Bible of

*neq̃ latrones, neq̃ parietũ persossores, neq̃ alius quispiã
sceleratorũ audet eam aggredi domum: sic ubicunq̃ fue-
rint libri spirituales (Apostolorũ ac Prophetarũ) illinc
omnis expellitur vis diabólica, &c. hom. 3. de Lixto.*

° *Martin,*
tex. vol.

cap. 1.

P *Moses &
Aaron*, lib. 6.
cap. 7.

*Weemse ex-
ercitat. divine*
Exer. 14. pag.

129. *Light-
foot*, *Erub-
hin*, cap. 13.

Buxdorf, *Ti-
ber. sine com-
ment. Masor.*
cap. 18.

° *Quemad-
modum arma
regalia reposita,
etiamsi nemo
fuerit qui
possideat, ta-
men, ijs qui
habitant in
edibus, mul-
tam præbent
custodiam ac
tutamen, dum*

it selfe doth expell wicked spirits, so as the diuell hath no power in that place or house where it is; but, without question, great is the comfort that accrews, and benefit redounding by it. Blessed are the times wherein we live, that it may be procured easily, and purchased at so small a rate. It was once *here in *England* when Bibles were so scant, that one was usually sold for five markes or more: and poore people that wanted money, were glad to buy pieces, giving such commodities for them as they had; among the rest, the *Epistle of Iames*, (which yet is but a little one, containing

* About the
yeare 1518. at
the beginning
of the reformation.

taining onely 5. chapters)
was sold for a load of hay,
as *Mr. Foxe* relates. The
word of the Lord was
pretious in those dayes.

And fourthly, being
gotten, to reade it. What
are *Bookes* for but to bee
read *ſc.* If an earthly king,
ſaith *S. Gregorie*, ſhould
ſend his letters to a man,
he would not bee quiet, nor
give ſleep to his eyes, till he
had perus'd them to know
his pleaſure. The King of
heaven, God omnipotent,
hath writ an Epistle to us
for our good, which is the

ſ. AAs &
Mon. Vol. 2.
pag. 32. col. 1.
Edit. ult.

ſ. ἢ νῦ τὸ ζῶν
ἔχεις ἀνεμώ-
λιον αὐτῶς;
Diana ad A-
pol. Hom. II. φ.
Non ſcribit
cujus carmina
non o legit.
Mart. lib. 3.

Epigr. 9.
Quideſt ſa-
cra ſcriptura,
niſi quaedam
Epistoſta omni-
potentis Dei
ad creaturam

ſuam? Et certè ſi cubiſſeſ & ſcripta teneri impe-
ratoris acciperes; non ceſſareſ, non quieſcereſ, non o-
culis ſomnum dareſ, niſi priuſ quid tibi ſcripſſeſet, ag-
noviſſeſ Imperator cæli Deus, pro vita tua tibi ſuas
epiſtoſas tranſmiſiſi; Et eaſd. m. ardenter legere negligiſ.
lib. 4. Epist. 40. ad Theodorum medicum,

Scrip.

* Nostorum
 quemlibet, Si-
 quis leges in-
 terroget, faci-
 lius quam no-
 men suum re-
 citat. Univer-
 sas quidem
 mox à primo
 sensu eas dis-
 centes, in ani-
 mo velut in-
 scriptas habe-
 mus. Contra.
 Apion. lib. 2.
 post med.
 * Lege Mala-
 chim meum;
 meum inquam
 meum: quic-
 qui enim di-
 dicimus &
 teneris no-
 strum est.
 Prolog. in lib.
 Reg.

* Panormitan. lib. 2. de dictis & factis Al-
 phonfi. * Acts & Monum. Vol. 2. pag. 623.
 Col. 1.

Scripture; and shall wee
 neglect to reade it? The
 Jewes of old, as Iosephus
 * testifies, were so expert
 in the law, that they had
 it as ready as their owne
 names. S. Ierome calls the
 books of Kings his owne;
 because by the frequent
 use and reading of them,
 hee had got them by heart,
 and, as it were, made them
 his owne *. Alphonsus
 king of Arragon read the
 Bible, with glosses and
 commentaries upon it, four-
 teene times over y. M. Foxe
 * reports of Adam Wallace
 alias, Iohn Fean, a Scottish
 martyr, that hee had all

David's

Dauids Psalmes by heart. Dr. Ridley had all the Catholick Epistles, and almost all Pauls Epistles by heart; as he testifies in his Farewell to Pembroke-Hall^a; where he was once Master. Cromwell Earle of Essex, in his journey to Rome, going and returning, got all the New Testament by heart^b. And the afor said S. Jerome testifies of Paula, that shee had most of the Scripture by heart^c. Of Nepotian likewise, that, with daily reading and continuall meditation, hee had made his heart The Librarie of Christ^d.

But some perhaps will object; *I am not book. learned,*

^a Acts & Mon. Vol. 3. pag. 508.

Col. 1.

^b Acts & Mon. Vol. 2. pag. 498.

col. 2.

^c Scripturas sanctas memoriter tenebat. Epist. ad Eustoch. Epitaph. Paulæ matris.

^d Lectiōne assidua, & meditatione diuturna pectus suam bibliothecam fecerat Christi. Epist. ad Heliodor. Epitaph. Nepotiani.

— ἡ ῥὰ τὸν ἡσαν

Χρῦσοι παλαιῶν ἀνδρῶν.

Theocrit.

Eidyl 1 β.

c Acts &
Mon. Vol. 3.
pag. 757.
Col. 1.

ned, and cannot reade, as
those in the Prophet *Esay*
29 12. To which I an-
swer, that, notwithstanding,
God hath given
them eares to heare it
read. It is memorable
which *Mr. Foxe* againe
reports, of a poore wo-
man in *Darbishire* named
Ioan Waste, who being
blind, and having nothing
to live on but her hand-
labour; yet spared so
much as would buy a *te-*
stament: and because, by
reason of her blindness
shee could not reade her
selfe, shee hired others
with money to reade unto
her; covenanting with
them before, how long
together, or how many
chap-

chapters they should
reade, at such a rate. And
of *Rawlins White* ^f, a fi-
sherman in *Wales*; who
in regard hee could not
reade himselfe, caused a
little boy that was his
sonne, every night after
supper, to reade some part
of the Scripture to him:
by which meanes (with the
working of Gods Spirie)
hee was converted, and af-
terwards became a con-
stant martyr. Reading is
of more effect then by
many it is taken for. You
see what it wrought in
him. The same authour
g. relates too of *John*
Tewkesbury, Leather-sel-
ler in *London*, that he was
converted by reading of the
Testa-

^f Afts &
Mon. Vol. 3.
pag. 218.
Col. 1.

g Afts &
Mon. Vol. 2.
pag. 294.
Col. 1.

^a AAs &
Mon. Vol. 2.
pag. 278.
col. 2.

ⁱ AAs &
Mon. Vol. 2.
pag. 266. col.
2. Lat. pag.
268. col. 1.
Erg.

^k Osiand.
Cent. 3. lib. 2.
cap. 14.

^{*} In vita Tu-
nij ab ipso
conscripta &
operib præ-
fixa.

¹ Confess.
lib. 8. cap. 12.

^m — De se si
creditur ipsis.
Ovid. Fast.
lib 1.

ⁿ In Colof.
4. 16. pag. 522.

Testament translated by
Tindall. Mr. Bi'ney (Bles-
sed S. Bilney, as Latimer
used to called him ^h) was
Converted by reading of
Erasmus his testament; So
hee testifies in a letter to
Cutbert Tonsal Bishop of
London ⁱ. S Cyprian by
reading of the Prophet Jo-
nah ^k. Iunius by reading
the former part of the
first chapter of S. Iohns
gospel ^{*}; and S. Austin by
reading the latter part of
the 13. to the Romans ¹: if
wee will beleeeve their
owne confessions ^m. The
law of the Lord, saith
David [Psal. 19. 7.] is per-
fect converting the soule:
which learned Davenant
ⁿ understands of the word
read.

read. And now wee are come *ad umbilicum*, to the end of *The booke* °, which is the Title and Inscripti-
on of *S. Mathewes Gos-
pel* p.

I have given a double portion to my eldſt ſon °; inſiſting largely upon the firſt part of my Text. In thoſe which follow I ſhall bee more briefe, that I may not tranſgreſſe the li-
mits of time.

The ſubject of *The book* is a *Generation*. And why doth the Evangelift call his booke, *The booke of the Generation of Ieſus Chriſt*, ſeeing hee handles not his *Generation* onely, but mā-
ner of life, miracles, ſuffe-
rings, death, reſurrection,
and

° Γεν ὁρῶ.
Diog. apud
Laert. de vit.
Philof. lib. 6.
Obe jam ſatis
eſt, ohelibelle.
Iam perveni-
mus uſq̃ ad
umbilicos.
Mart. lib. 4.
Epigr. 91.
p Et jam pri-
ma mei parſ eſt
exaſta laboris.
Ovid. Faſt.
lib. 1. in fine.
° Pa'ladiſ ex-
emplo de me
ſine matre
creata
Carmina
ſunt: ſtirps
hec proſeni-
eſq̃ mea. I-
dem. Triſt.
lib. 3 Eleg.
ult,

• Hom. 2. in
Mat.

• In locum.

• Omnes Ge-
nerationes

[Toldoth]

in sacra Scrip-

tura dimina-

tae sunt (cum

puncto loco

literae pe-

nult.) prae-

ter duas quae ple-

narie scribun-

tur; scilicet: Ista

sunt genera-

tiones caeli

& terrae,

Gen. 2.4. I-

sta sunt ge-

nerationes

Pharez,

Ruth 4.18.

In quo osten-

ditur, quod li-

cet in primordio, omnia creata fuerunt secundum pleni-

tudinem atque perfectionem; tamen quia peccavit Adam

diminuta sunt atque corrupta, & non revertentur ad de-

centem dispositionem donec veniat filius Pharez i.e. Chri-

stus. Paulus Bergen, è Rabbi Salmai, addit, 2. ad Lyra.

Postil. in Rom. 5.

and ascention also: Chry-
sostome & answers; because
his Generation is the root,
the head, the fountaine, and
beginning of all these. Yet
Remigius & saith, he calls
it, The booke of the Gene-
ration of Iesus Christ; in
allusion to that which is
written, Gen. 5.1. The book
of the Generation of A-
dam: that he might oppose
one booke to another, and
the new Adam to the old;
because the one restored
what the other corrupted.
But, who shall declare his
Generation? Esay 53.4.

Wee must not thinke, saith
S. Ierome ^u, the Evange-
list to bee contrarie to the
Prophet; as though hee be-
gun to declare that which
the other saith is impossi-
ble. in regard the Prophet
speaketh of his divine ge-
neration, whereby being
God of the substance of
the Father, he was begor-
ten before the worlds;
S. Mathew of his humane,
whereby being Man of
the substance of his Mo-
ther, hee was borne in the
world. Or admit that the
Prophet speakes of his
humane and temporall
Generation; its ineffable
too, saith Chrysostome ^x: so
great a mysterie, God in-
carnate. Or, Who shall de-
clare

^u Comment.
in Mat. ad
hunc locum.

^x Hom. 2. in
Mat.

γ In hunc
locum Mat.
² Vel duo vel
nemo —,
Pers. Sat. 1.
in princip.

clare his generation? that
is, *But a few*, saith Remi-
gius γ, *Matthew and Luke*
onely ².

The Generation of Iesus
Christ (whereby, being
the eternall Son of God,
hee was in time borne of a
woman, and became Man)
is here, you see, asserted in
my Text.

Which makes good
that saying of *Paris* in the
Poet (trulier spoken then
hee was aware of;) *The*
gods, comming downe
from heaven, become mens
guests, doing much service
many times, and divers
good offices for them,
though they themselves bee
immortall ². The enemy
of mankind, Satan, had
not

² — απ'
Ὁ γὰρ ὁμοῖοι
θεοὶ ξενήτορες
ἀνδρῶν πολ-
λάκι θητεύου-
σι, καὶ ἀθανά-
τοι περ ἑόν-
τες. Colum-
bus de raptu
Helenæ.

not beene justly or truly overcome, had hee not beene overcome by Man.

2. God and man being separated, could not bee united againe, or reconciled together, but by him that participated of both

natures. 3. Our adoption so requiring; for how should man bee made the Sonne of God, if God had not beene made the sonne of man? 4. So requiring

too the justice of God; Man having sinned that Man should satisfie. All

which reasons are laid downe by *Irenaeus* ^b, an Authour so ancient, as he is thought by some ^c to bee *The Angel of the Church of Thyatira*, to whom

^b Lib. 3.
cap. 20.

^c Lyra in
Apoc. 2. 18.

Use.

^d *Agnosceamus
adimpleri pro-
phetiam vo-
cem Simeonis
superadhuc re-
centem infan-
tem dominum
pronuntiatam;
ecce hic positus
est in ruinam,
&c. & in fig-
num cui con-
tradiceretur.*

*Signum enim
nativitas
Christi, secun-
dum Esaiam,*

*propterea dabit vobis Dominus ipse signum, ecce vir-
go concipiet, &c. Agnosceamus ergo signum contradici-
bile. Tertul. lib. de carne Christi, cap. 23. ^e Nec na-
tivitas sine carne, nec caro sine nativitate. Tertul.
de carne Christi, cap. 1. ^f Tertul. de carne Chri-
sti, cap. 15. Aug. hæres. 11. ^g Epiph. hæres. 26.
^h Tertul. de præscrip. cap. 5. ⁱ Epiph. hæres. 41. Aug.
hæres. 21. ^j Iren. lib. 1. cap. 22. Tertul. de præscrip.
cap. 46. ^k Tertul. de carne Christi, cap. 1. & advers.
Marcion. lib. 3. cap. 8. Orig. hom. 17. in Luc. ^l Epiph.
hæres. 66. Prudentius Apotheo. hym. advers. Phan-
tasmaticos. Aug. hæres. 46. & lib. de continentia, cap.
9. & contra Faustum Manich. lib. 14. cap. 7. Vin-
cent. Lirin. contra hæreses, cap. 20.*

whom *S. Iohn* writes.

The use is this ;

1. For Confutation ^d.

And first of those who
denie him the truth of a
humane body ; holding
that hee tooke flesh puta-
tively and imaginarily in
shew and appearance on-
ly ^e. So did the *Valenti-*

nians ^f, *Gnosticks* ^g, *Cer-*
donians ^h, *Saturninians* ⁱ,
Marcionites ^k, *Manichees* ^l,

Mar-

Marcosians ^m, *Basilidians* ⁿ, and *Ophites* ^o: of whom I may say truly (as the *Polonian* hereticke *Franciscus Stancarus* fall-ly & audaciously of those grave worthies, *Luther*, *Melancthon*, *Bullinger*, *Peter Martyr*, and *Calvin*,) that, if they were all braid together in a mortar, they would not yeeld an ounce of true divinitie ^p.

2. Of those who held that hee passed through the wombe of the Virgin, *ut aqua per canalem*, as water through a conduit; or in *Tertullians* phrase ^q, *transmeatorio potius quam generatorio more*: his body either being of a *Sidereall* (howsoever a *Coelestiall*)

^m *Tertul. de præscrip. cap. 50.*

ⁿ *Tertul. de præscrip. cap. 46. Epiph. hæc. 24.*

^o *Tertul. de præscrip. cap. 47.*

^p *Qui omnes si in mortario contunderentur, non exprimeretur unauncia veræ theologiæ. Osiand. Cent. 15. lib. 3. cap. 23.*

^q *Lib. advers. Valentin. cap. 27.*

* Terrul. de
 præscrip. cap.
 51. & lib. de
 carne Christi
 cap 6. & 8.
 † Iren lib. 1.
 cap. 1, Ter-
 tul. de præ-
 scrip. cap. 49.
 lib. advers.
 Valentin.
 cap. 27. &
 lib. de carne
 Christi, cap.
 20. Epiph.
 hæ. 31. Aug.
 hæ. 11.
 † Osiand.
 Cent. 5, lib 3.
 cap. 10.
 † Epiph. hæ-
 res. 77. Aug.
 hæres. 55.
 Vincent. Li-
 rin. contra
 hæres. cap. 17.
 * Bellar. de
 Christo, lib. 3
 cap. 1. sect. 1.
 & 2. Alsted.
 Polem. parte
 6. sect. 3.

stial) substance; or of the
 same substance and coes-
 sentiall with the Father,
 while hee became man by
 conversion of the God-
 head into flesh, not by ta-
 king the Manhood into
 God. Of the former sort
 were *Apelles* †, the *Valen-*
tinians † againe, and *Eu-*
tiches, Archimandrite or
 Abbat of *Constantinople*;
 for which hee was con-
 demned by the fourth ge-
 nerall Councell at *Chal-*
cedon, called by the Em-
 perour *Martian* of pur-
 pose against him †: of the
 latter, the *Apollinarists* †,
 and late *Anabaptists* * in
Germanie.

3. Of those who affirme
 that Christ is not yet
 come

come in the flesh 7. As
did the *Proclianita* ² of
old, and doe the *Iewes* at
this day. It is the twelfth
article of their *Creed* ³, I
beleewe with a perfect faith
that the Messiah is yet to
come. Yet many (because
hee staies so long, and all
the Prophecies are fulfil-
led, being convict in their
consciencences) confesse he
is *Borne*; but somewhere
lies hid, and will not ap-
peare, by reason of their
sinnes. Some of them say,
hee staies in *Paradise*, be-
ing tied to the haire of the
woman: for which they
alledge that in *Cant.* 7. 5.
Thine head is like Carmel,
and the haire of thine head
like purple, the king is heid

K

(or

¹ 2 Epist. of
John 7.

² Aug. hazref.
60.

³ *Credo per-
fecta fide quod
Messias ille
uenturus ad-
huc sit.* Bux-
dorf, Syn Jud
cap. 1. pag. 4.

(or bound) in the galleries. Others say hee lies at Rome under the gate of the Citie, among the leproous, and otherwise diseased : alledging for it that in *Esay* 53.4. He hath borne our griefes, and carried our sorrowes, we esteemed him smitten, &c ^b. No marvell if the Apostle would not have us ignorant, that blindness is hapned unto Israel ^c.

2. The second use is for Instruction ; to shew his great and infinite love ^d towards us. How ever it

^b Buxdorf.
Syn. Jud. cap.
36. pag. 516.
517. *Lyra*. in
Esa. 66. 7.

^c *Rom.* 11. 25.
In (Judæis)
impletur quod
in *Psalmo*

[69. 23]
scriptum est,
Obscurentur
oculi eorum
ne videant,
&c. quæ non

optando sunt dicta, sed optandi specie prophetando prædicta. *Aug de Civit. Dei. lib. 17. cap. 19.* ^d *Præ-*
usquam apparet Dei humanitas, latebat ejus benignitas: Vbi autem innotescit Dei humanitas, benignitas latere non potest. *Bernar. Serm. 1. de Epi-*
phan.

is said of true love in generall, wee may more truly say of this in particular,

—*Nullum novit habere modum* ^c.

It was not enough to make us men, but hee was made man for us ^f: not disdaining that which was contrary to his nature and divinitie, as a father speaks, for our sakes ^g.

3. For exhortation ^h; and first to humilitie in our conversation. It is the Apostles inference, *Philip. 2. Let the same mind be in you which was also in Christ Iesus, who being*

sa. ^h *Veritas docendo persuadet.* Tertul. lib. advers. Valentin. cap. 1.

^c *Verus amor nullum, &c.* Propert. lib. 2. Eleg. 12.

^f *Parum tibi enim erat quod hominum te fecit, nisi & homo pro te fieret.* Aug. in Psal. 37. 23.

^g *Alienum erat a natura, & divinitate ejus sanguinem & carnem suscipere: propter nos autem ea quæ sibi erant aliena susceperit.* &c. Orig. hom 7. in E-

1 Intolerabilis
immoderantia
est, ut cum se-
se exinanivit
majestas, ver-
miculus infle-
tur & intum-
escat. Ber-
nar. Serm. 1.
de nativitate
Domini.

in the forme of God, tooke
upon him the forme of a
servant, and was made in
the likenesse of men. And
certainly, no greater ab-
surditie ¹, while Princes
goe on foot, for servants
to ride on horseback, Ec-
cles. 10. 7. 2. To avoid
and eschew sinne. 'Tis a
sweet passage in William
of Lyons; that now since
Christs incarnation, man
hath more reason to avoid
it, and preserve himselfe
pure from it then before:
great reasons had he before,
in regard of the dignitie
of his nature, being created
after Gods owne image;
but much more now, in re-
gard humanitie is insepara-
bly conjoynd to divinitie.

Before,

Before, man was made after the image and similitude of God: now, God is made after the image and similitude of man, (*ὡς ὁμοιωματι ἀνθρώπων*, in the likenesse of men, *Phil. 2. 7.*) whereby his nature is higher exalted ^k. And so much for his *Generation*, the Subject of *S. Mathewes Booke*.

The Subject of that *generation* is set forth first by his names ^l; *Iesus Christ*. It's *Chrysostomes* ^m rule; that *names in Scrip-*

^k *Demonstravit nobis Deus quàm excelsum locum inter creaturas habeat humana natura, in hoc, quod hominibus in vero homine apparuit. Aug. lib. de vera religione, cap. 16.*

^l ὃ μὲν γὰρ τις πάνπαν ἀνώνυμος ἐς' ἀνθρώπων, ὃ κακὸς ὕδὲ μὲν ἐσθλὸς, ἐπὶ τὰ πρῶτα γένηται, ἀλλ' ὅπῃ πᾶσι τίθενται, ἐπεὶ καὶ τέκωσι τέχνητες. *Alcin. Hom. Od. θ.* ^m *Nomina, etiamsi sola recenseantur in Scriptura, non contemnuntur. Hom. 4. in Gen.*

▪ Si scribas,
non sapit mi-
hi, nisi legero
ibi Jesum; Si
disputes aut
conferas, non
sapit mihi, nisi
sonuerit ibi
Jesús: Jesús
melius ore, me-
los in aure,
&c. Serm. 15.
Cant.

° Vincent.
Spec. histori-
alis, lib. 10.
cap. 57.
p. Vid. Iren.
lib. 1. cap. 12.
° lib. 2. cap.
41. Ex eoq;
Epiph. h. xref.
34. Haymo.
parte hyema-
li. homil. in
Circumcis.
domini.

ture should not bee negle-
cted. First therefore of
the name *Iesus*.

Which *S. Bernard* ⁿ was
so affected with, that hee
could not relish any wri-
ting, conference, or dispu-
tation, where it was not
mentioned. Whether it
be true or no, which is re-
ported of *Ignatius*, *S.*
Iohns Scholler, that he was
so enamoured with it, that
after hee was dead, it was
found written in his
heart °; I dare not averre.
(Omitting the mysteries
fetch't from it by calcula-
ting the number of the
letters p.) Some would
have it derived of *ιάσω*
the future of *ιάω*, which
signifies *Sano*, to heale.
True;

True; the sunne of righte-
 onnesse arises with healing
 in his wings, Mal. 4. 2. Yet
 Iesus, is not originally
 Greek, saith Chrysostome ⁹,
 but an Hebrew name. And
 it is written Ieshuang or Ie-
 hoshuang. From Isch say
 some, which signifies, *vir*,
a man; because hee was
 man. From the name of
 God, *Iehovah* say others,
 the letter *Shin* being in-
 serted; because hee was
 God. *Castalie* (upon *Mat-*
thew) makes a third deri-
 vation out of both these,
 from *Iehovah* and *Isch*;
 because hee was θεοῦ υἱός,
 or as *Tertullian* ^r, *homo*
Deo mistus, God and
 Man. More truly they ^r
 who fetch it from *Iashang*,

⁹ Iesus non
 est Græci ser-
 monis vocabu-
 lum, sed He-
 braica lingua
 Iesus dicitur.
 hom. 2. in
 Mat.

^r Apolog.

cap. 2.

^r — Accipe
 causam

Nominis : ex
 ipso est cogni-
 ta causa Deo.

Ovid. Fast.
 lib. 5.

K 4

Servavit;

Servavit; because hee is the onely and sole *Saviour* of mankind: the Angel himselfe giving this Etymologie in the 21. verse of this chapter; *Thou shalt call his name Iesus, for hee shall Save his people from their sinnes.* Others there were that were so called too: as *Ioshua*, or in the Greek, *Iesus* the sonne of *Nun*; *Iesus*, or *Ioshua* the High-priest; *Iesus* the sonne of *Sirach*; and *Iesus* furnamed *Iustus*, *Colos. 4. 11.* But either they had the name without the thing; it being imposed on them by custome, as other names, at the will of their parents: or else, they were temporall *Saviours*, delivering

delivering onely from outward miserie, corporall bondage, slaverie and servitude : or types of this Saviour, to whom the denomination univocally and by way of excellence is onely appropriated ; *For there is no other name under heaven whereby wee must bee saved, Acts 4. 12.* The ancients ; to signifie this his office and benefit

Dum Mosi successor destinaretur Aufes filius Nave, transfertur de pristino nomine & incipit vocari Iesus. Hanc prius dicimus figuram futuri fuisse. Et Paulo post. Ideo is vir qui in huius Sacramenti imagine pa-

rabatur, etiam nominis dominici inauguratus est figura, &c. Tertul. lib. advers. Iudæos, cap. 9 & advers. Marcion, lib. 3 cap. 16. Vbi eadem totidem verbis.

At Iesus Nave filius, Aufes ante vocatus, &c.

Nominis exemplum Christi, virtutis imago. Idem advers. Marcion, lib. 3. Carmire conscrip. cap. 3. Sed & Moses Iesum cognominavit eum qui prius Aufes fuerat vocitatus, sciens quod in huius vocabuli sacramento, cujusdam majoris gloriæ rex poneretur. Euseb. hist. Eccles. lib. 1. cap. 1. " Tertul. lib. de baptismo, cap. 1. Aug. de Civit. Dei, lib. 18 cap. 23.

² *Debemus
omnino ubi res
postulat verbis
imperare, non
servire. Io-
hannes The-
ophilus præ-
fat. in Theo-
logiam Ger-
man.*

Vse.

brought by him into the world, called him (by a fictitious ^x name) 'Ιηθους: each letter standing for a word; thus, 'Ιηθους Χρισθους θεῦ υἱος σωτηρ, *Jesus Christ the Sonne of God a Saviour.*

The Use may serve

1. For Instruction; to shew that of our selves we are no better then Lost. *The Sonne of man is come to seeke and to Save that which was lost; Luke 19. 10.* See how they relate one unto the other: and *you were,* saith S. Peter, *as sheepe going astray; but are now returned unto the shepherd and Bishop of your soules.* The Iewes, both pro-

prophanely and improperly, call those amongst them who convert to Christianitie and beleve in *Iesus*, *Meshumadim* y; which signifies, *perditi*, *lost* *: whereas they are *saved* by him, being indeed *lost* without him.

2. To bind up the broken-hearted, and preach good tidings unto such as groane under the burden of sinne *, giving unto them the oyle of joy for mourning. *Oleum effusum nomen tuum*, saith the Spouse in the *Canticles* (1.3.) *Thy name is as ointment poured forth*. Christ is *Iesus*, a Saviour; and who is hee that condemnes, or shall lay any thing

y Buxdorf.
Syn. Iud. cap.
5. pag. 171.

* Of Sham-
mad, *Perdi-*
dit.

z — Quos
diri conscia
facti

Mens habet
attonitos, &
surdo ver-
bere cadit,
Occultum
quariente ani-
mo tortore
flagellum. In-
ven. Sat. 13.

* Beatior Ma-
ria percipiendo
fidem Christi,
quam concipi-
endo carnem
Christi, lib. de
sancta virgi-
nitate, cap. 3.

thing to our charge :
Doth Satan like a stur-
die sergeant take mee by
the throat, and bid mee
pay what I owe to the ju-
stice of God : here is my
counterpledge and surety,
who, in regard of my
owne inabilitie, will doe
it for mee. This was it
that made *Maries Spirit*
rejoyce, *Luke 1.47.* (for
shee was more happie, saith
S. Austin ^a, *in bearing*
him in her heart by faith,
then in her womb by con-
ception :) and this was it
that revived the heart of
old *Simeon*, so as hee desi-
red no longer to live ;
Lord, now lettest thou thy
servant depart in peace,
for mine eyes have seene
thy

thy salvation. Hee is called, saith Irenæus ^b, both a Saviour and Salvation it selfe.

3. For Confutation; of those who denie hee is a Saviour. So the blaspheming Jewes ^c againe. For which cause they take away part of his name (to make it insignificant,) leaving out the last letter ^d Ngaijn, and pronouncing it, not Ieshuang, but Ieshu ^e: and when hee is called, Ieshugnath, Salvation (or Salvations sylleptically in the plural ^f.)

^b Agnitio salutis est agnitio filij Dei; qui & Salus & Salvator, & Salutare verè & dicitur & est, lib. 3. cap. 11.

^c Blasphemant in Dominum. abscondentes & dividentes Jesum à Christo, & Christum à Salvatore. Vt de Valentin.

Iren. præfat. in lib. 4. Cur etiam Jesus voluit appellari, non tam expectabili apud Judeos

nomine? Et post pauca. Denique ad hodiernum Christum sperant, non Iesum, &c. Tertul. advers. Marcion. lib. 3. cap. 16. ^d Vna sit ut proprio litera de mpra loco. Ovid. Fast. lib. 1. ^e Lightfoot Eruthin. cap. 2. ^f In Scriptura per singularem numerum pluralis sæpè significari solet: & è converso per pluralem

singularis.

Lombard. ex

Aug. lib. 2.

distinct. 33. c.

¶ Weemse.

Treatise of

the 4 degene-

rate sonnes.

sect. 4. p. 2. 3 15

h Gnavah.

Perversitas.

iniquitas.

i "H Πλά-

των Φιλονί-

ζει, ἢ Φίλων

Πλατωνίζει.

Hesych. five

Illust. in Phi-

lone. Fre-

quenter &

nunc videre

licet, eos qui

maximè dis-

crepant opini-

onibus appare-

re concordēs,

ut irideant,

oppugnentq̃

Iesum Christum.

Orig. Comment. in Mat. 16. ad

init. ¶ Weemse. Exposition of the Morall law.

1. part. Exercit. 5. pag. 34.

as Gen. 49. 18. they di-
vide the word into two,
making it *Ieshu gnavath*;
as if he were not a *Savi-*
our, but a *Sinner*^h; calling
them too that turne unto
him, *Meshumadim*, as
I said, *Lost*. And so
the (herein *Iudaizing* i)
Turkes: calling their Con-
verts from Christianitie,
Musulmanin, which signi-
fieth, saith a learned man,
Servati; as though they
were *Saved* then, and not
before.

Concerning the law-
fulnesse of outward ado-
ration by bowing of the
knee at this holy and salu-

tiferous

tiferous name, *this name above every name*, I purposely omit to speake; not intending to *write Iliads after Homer*. It is largely handled by that learned Prelate, and reverend Father, the late *Lord Bishop of Winchester*¹; to whom I referre the reader^m: passing from the proper name of *Iesus* to his *Appellative*,

For so *Tertullian*ⁿ; *Christ is not so much a name as an appellation, signifying anointed*. From *Xpiw, ungo*. Which the heathen of old not understanding, pronounc'd it *Chrestus*: calling his followers and professors also, *Chrestians*, not *Christians*;

¹ Bishop Andrewes, Sermon 9. of the resurrection, upon Philip 2. 8, 9, 10, 11. pag. 475.

^m — *Tenuis mihi campus aratur; Est illud magnæ fertilitatis opus*. Ovid. Trist. lib. 2.

^a *Si tamen nomen est Christus, & non appellatio potius, unctus enim significatur Et post pauca. Quorum nominum alterum est proprium, quod ab angelo impositum est, alterum accedens, quod ab unctione convenit. Advers. Praxean. cap. 28.*

• Apolog.
cap. 3.
† Institut.
lib. 4. cap. 7.

† Non solum
Pontifices an-
guento Chris-
matis apud
Hebraeos con-
secrabantur,
verum &
Reges —.
Sed & in
Prophetarum
ordine inveni-
mus nonnullos
simili modo
consecratos,
&c. Euseb.
hist. Eccles.
lib. 1. cap. 1.
† Filius Dei
quia verus
Rex, & ve-
rus Pontifex,

stians; as I reade againe in
Tertullian °, and *Lactan-
tius* P.

Now there were three
sorts of persons anoin-
ted in the old Testa-
ment 1. *Kings*; so wee
reade of *Saul*, *David*, *Solo-
mon*, & others. 2. *Prophets*;
So wee reade of *Elisha*,
1 *Kings* 19. 16. 3 *Priests*;
so is the commandement,
Exod. 29. 7. And the a-
nointing of the Saviour
of the world, was to sig-
nifie this his three-fold
office : of being *King*,
to rule and governe his
Church; a *Prophet*, to
teach and instruct it; and

& verus Prophetas, ideo verè & Christus nominatus
est: Cujus nominis. pereos quos supra enumeravimus,
pontifices, Prophetas, & Reges, typus & imago præ-
cesserat, Euseb. ibid.

Priest,

Priest, to intercede and offer sacrifice for it, not bulls and goats, but *his owne selfe, bearing our sins*, as *S. Peter* speakes, *in his owne body upon the tree*. Nor yet was hee anointed with material, typical, and naturall oyle^s, so wee reade not in Scripture: But first, destinated and set apart to these offices, which, *as an honorificall relation*, say the Schoolemen, doth nothing derogate from the Majestie of his divinitie; secondly, received the gifts of the Spirit into his manhood, whereby hee was enabled to execute, discharge and undergoe them. So wee reade *Acts 10.38*. that hee

Christus non humanis opibus quesita sumit urgentia, sed Paterno spiritu infusus & unctus, Christus efficitur. Euseb. ubi supra.

* Oleo læti-
tiae in sacris
voluminibus,
intellectu my-
stico Spiritus
sanctus desig-
natur. Euseb.
d.l. Vngto
leo lætitiæ
non aliud in-
telligitur
quam spiritu
sancto repleti.
Aug. lib 2. de
incarnatione
verbi. fere
initio.

hee was anointed with the
holy Ghost, and with power;
Againe, Hebr. 1. 7. Psal.
45. 7. with the oyle of glad-
nesse, by which is under-
stood, The holy Spirit
and that too hee is said to
bee anointed with, præ
confortibus, above his
fellowes. Above them, two
wayes. 1. Intensivè; They
receiving it, in measure,
Rom. 12. 3. Hee, without
measure, Iohn 3. 34. Hee, in
fulnesse, Col. 2. 9. They, of
his fulnesse, Iohn 1. 16.
2 Extensivè; Melchisedec
was King and Priest; Da-
vid, King and Prophet;
Moses, so Samuel, Priest
and Prophet: never any,
King, Priest, and Prophet,
but onely hee.

If time would permit ^u,
I might here (besides o-
ther uses) detect the im-
pietic of them who (in
effect) deprive him of all
these offices.

1. For his kingly of-
fice ^{*}; with the souldiers,
Mat. 27. putting a reed, in
stead of a scepter, into his
hand, by setting up a pro-
rex, his Vice-roy, a visi-
ble head of the Church ^y
upon earth, who hath a
coactive power of making
lawes necessarily binding
the conscience ^z. Let him.

^u Bonum esset
audire, sed ho-
ra non pati-
tur. Bernar.
in Cant.
Sern. 48.
Dat mora
quod non dat
hora Pro-
verb.

^{*} Judæi a-
perte regem
Christum re-
cusaverunt,
& regem Cæ-
sarem elege-
runt. Data
sunt quidem
in illis quasi
primitiva ex-
empla, &c.

Aug. in titu-
lum, Psal. 56.

^y Romanus
Pontifex est

pastor & caput, non solum omnium Ecclesiarum par-
ticularium, sed etiam, totius universalis Ecclesie simul
congregatæ à Christo immediate constitutus. Bellar.
de conciliis & Ecclesia, lib. 2. cap. 15. sect. 1.

^z Bellar. de Rom. Pontif. lib. 4. cap. 15. Quæst. An
summus Pontif. x habeat jurisdictionem verè Coacti-
vam, ita ut possit leges condere quæ obligent in consci-
entia?

* Bellar. ap-
pen. ad libros
de Summo
Pontif. cap. 9.
Ex Bernar.
lib. 2. de con-
fid. ad Eugen.

* 1 Cor. 3.6

bee with them, for supre-
macie Abel, for governing
the Arke Noah, for Patri-
archship Abraham, for or-
der Melchisedeck, for dig-
nitie Aaron, for authoritie
Moses, for justice Samuel,
for power Peter, and for
unction Christ *: yet an-
to us, as there is but one
God the Father of whom
are all things, so but one
Lord Iesus Christ, by
whom are all things *.

2. For his Priestly of-
fice, 1. By making other
intercessours, as Saints,
especially *The virgin Ma-
ry*. It is in the Canon of
the Masse; *By the inter-
cession of the blessed and
ever glorious virgin Ma-
rie, the mother of God, and
thy*

thy blessed Apostles Peter,
Paul, and Andrew, and
all thy Saints, give peace
in our time, O Lord ^b.

2. By holding a propitia-
torie sacrifice for the
quick and dead daily offered
in the Masse. It is the
fifth article ^c of their
new Creed (in expresse
words) devised by Pius
the fourth: and if any shall
say, saith the Councell of
Trent ^d, that in the Masse
there is not offered to God,
a true, proper, and propitia-
torie sacrifice, for the quick
and dead, for sinnes, pu-
nishments, satisfactions,
and other necessities, let
him be Anathema.

3. For his Propheticall
office. 1. By advancing
their

^b M^usc. loc.
de Canone
Missæ.

^c Also I con-
fesse, that in
the Masse is
offered to God,
a true, proper,
and propitia-
torie sacrifice
for the quicke
and dead.

White way to
the true
Church. Pref.
to the reader.

^d Sess. die 17.
Septemb. anno
1562. Cap. 1.
& 3. apud O-
xford. Cent.
16. lib. 3.
cap. 50.

• Lyra lib.
contra Judæ-
os. fere ini-
tio, Buxdorf.
Syn. Iud. cap.
1. Alsted.
Polem parte
1. Controv. 1.
Moses & Aa-
ron, lib 4.
cap 8. Light-
foot. Erub-
hin. cap. 7.
Purchas Pil-
grim. lib. 2.
cap. 12.

their traditions to the
same dignitie and authori-
tie with the Scripture.
They divide the word in-
to written, and not writ-
ten (even as the Jewes
have their *Thorah Shebi-
Etav*, and *Thorah begnal pe*,
written and unwritten, or
traditionall law ^e,) bal-
lancing the one also in the
scale of *reverence and ve-
neration* equally with the
other ^f. 2. While they
hold a Pastour of the

^f *Omnes traditiones, & omnes Scripturæ sunt æqua-
les quantum ad fidem, & venerationem quæ illis de-
betur. Bellar. de verbo Dei, lib. 4. cap. 7. sect. 17. Nec
ab simile, cap. 2. sect. 6. Sacrosancta Tridentina Syno-
dus — omnes libros tam Veteris quam Novi Testa-
menti, necnō & traditiones ipsas, tum ad fidem, tum ad
mores pertinentes pari pietatis affectu, ac reverentia
suscipit ac veneratur. 4. Sess. 5. April. anno 1546.
decret. 1. apud Osiand. Cent. 16. lib. 2. cap. 58.*

Church

Church(priviledged with
more then a humane
& propertie) who is infal-
lible, and cannot erre; at
least judicially, and de-
terminatively, in *Cathe-
dra* ^h. *Eberhardus* Bishop
of *Saltzburge*, in the
Councell of *Ratisbone*, ce-
lebrated in the yeare
1241. openly avouch't
the Pope to be *Antichrist*,

ὅτι ἡ ἄρα δὴ
μᾶλα πάντες
ἁμαρτίνοιοι
πελόμεθα
ἀνθρώποι·
φέρομεν δὲ
θεῶν ἑτερο-
δοξα δῶρα
ἀφραδέει
κραδίῃ.—

Rhianus.

Homines su-
mus; unde a-
liquid aliter :

sapere quàm se res habet, humana tentatio est—
in nullo autem aliter sapere quàm res se habet, an-
gelica perfectio. Aug. lib. 2. de Baptis. contra Do-
natist. cap. 5. ^h *Summus Pontifex cùm totam Ec-*
clesiam docet, in his quæ ad fidem pertinent, nullo ca-
su errare potest. Bellar. de Rom. Pont lib. 4. cap. 3.
sect. 1. *Non solum in decretis fidei errare non po-*
test, sed neq; in præceptis morum, &c. ibid. cap. 5.
sect. 1. *Verbum Ecclesiæ, id est, concilij vel Pontifi-*
cis docentis ex Cathedra, non est omnino verbum ho-
minis, id est, verbum errori obnoxium, sed aliquo modo
verbum Dei, &c. Idem de verbo Dei, lib. 3. cap. 10.
resp. ad. 15^m. argumentum.

against

against *Albertus* his Le-
gate there; the name of
blasphemie being written
in his forehead, *Deus sum,*
errare non possum, I am
God, and cannot erre ⁱ. But
so much for the name
Christ.

A word ^k of the last,
and then I have done ^l:
his lineage and pedigree.

The Sonne of David, The
Sonne of Abraham.

Erasmus ^m notes that
these words admit of a
twofold meaning, either
thus, *The sonne of David,*
who was *the sonne of A-*
braham : or may bee ap-
plied to one and the same
person (which is proper
in

ⁱ Osiand.
Cent. 3.
lib. 2. cap. 5.

^k An *Id si*
potes verbo
expedi. Ge:
Faciam. Te-
rent. Phorm
act. 1. scen. 4.

^l Nam vere-
or tarde causi
fuisse more.

Ovid. Trist.
lib. 1. Eleg. 1.
^m In locum.

in this place) to wit, *Iesus Christ*, who was the *Sonne* both of *David* and *Abraham*. Now why are these two Fathers mentioned alone by themselves, being singled and culled out as it were, from all the rest? Hereof *Chrysostome* (or whoever was the author *operis imperfecti in Matthaeum* *) gives two reasons. 1. *Because the promise of Christ was made principally, chiefly and most cleerely to them.* (As for *Abraham*; that in his seed all the families of the earth should bee blessed, *Gen. 22. 18.* which the *Apostle* expounds of *Christ*, *Gal. 3. 16.* And for *David*; that of the fruit of

L his

* Hom. i.

his body hee would set up-
 on his throne, *Psal.* 132. 11.
 which *S. Peter* againe ex-
 pounds of (*Christ*, *Acts* 2.
 30.) 2. To shew that the
 severall dignities and pre-
 rogatives of these two per-
 sons, by an originall right
 did descend upon *Christ*.
David was King and Pro-
 phet, but no Priest; *Abra-*
ham Priest • and Prophet,
 but no King: *Christ*, the
 sonne of both, all three,
 King, Priest, and Prophet,
 their particular priviled-
 ges being concentrick in
 him,

• As appeares
 by his sacri-
 ficing, *Gen.* 15
 & *Gen.* 20.7.

¶ *Claudian.*
de laudibus
Stiliconis,
lib. 1.

¶ *Argumento*
in Matthæ-
um.

— *Et quæ divisa beatos*
Efficiunt, collecta tenet—¶.

A third is rendred by
S. Ierome ^r; because *A-*
braham

braham was the first that received Circumcision, David the first King whose election was according to Gods owne heart (for Saul was chosen by reason of the clamour, tumult and importunitie of the people:) and so to shew (as *Aquinas* r addes,) that, Christ was sent, for salvation, both to the Circumcision of the Iewes, and election of the Gentiles.

2. It may bee demanded, why David is put before Abraham, The Sonne of David, the sonne of Abraham, and not rather, the sonne of Abraham, The sonne of David, seeing Abraham was before him? First in generall I may say

L 2

out

r 3^a. quæst. 31
art. 2. corp.
art.

† Bishop Andrewes Sermon 4. of the Nativitie; upon Gal. 4. 4, 5. pag. 29.

• In Scriptura non est prius & posterius. Proverbium Rabbinicum.

• Hom. 2. in Mat.

γ — ς τι μιτςρος αυτος. Telem. Hom. Od. α.

out of that learned Prelate[†], before mentioned, that, *in the idiom of the Scriptures, it is usuall, two things which are to bee resumed againe being set downe, to place that last, (without respect to the order of time[•]), which is to begin the narration insequent; so here, The sonne of David, The sonne of Abraham. Abraham begat Isaac, &c: but of this likewise in particular Chrysostome^x gives two reasons. 1. Because David was a King; and therefore to bee preferred as the more worthie and honourable^γ person. 2. Because he was more talk't of among the Jewes, being of later time,*

time, and fresh in their memories; and though God made the same promise to both; yet that to him, as more new, was more celebrated, the other, as more ancient, silently pretermitted. Hence (as he goes on) they usually called him, not The sonne of Abraham, but, The sonne of David, (*Mat. 9. 27. 15. 22. 20. 30. 21. 9. 22. 42.*) and had an ordinarie saying amongst them, Doth not Christ come, &c. *Iohn 7. 42.*

The Use may serve

Vse.

r. For Confutation; of those againe who held that hee brought his body with him from heaven. So did the *Apelletians*, *Valentinians*, and *Eutychi-*

^a Ipse Mat-
thæum—ut
nos originis
Christi carna-
lis compotes
faceret, ita ex-
orsus est: Li-
ber genituræ
Jesu Christi,
filij David, fi-
lij Abraham
—. Qui hæc
legimus &
credimus, quam
debemus &
possumus ag-
noscere in
Christo carnis
qualitatem?
utiq; non ali-
am quam A-
braham—;
nec aliam
quam David.

Lib. de carne Christi, cap. 22. ^a—Sanctus haberi,
Justitiæq; tenax, factis, dictisq; meretur. Juven. Sat. 8.

^b Acts 13 23.

ans, as you heard. This
very argument of being
*The Sonne of David, The
Sonne of Abraham, Ter-
tullian* ^a urges against
that heresie.

2. For Instruction; do-
ing us to wit, that God is
faithfull to performe all
and every of his promi-
ses ^a. If hee say to *Abra-
ham*, that *In his seed all
the families of the earth
shall bee blessed*, and to
David, that, of his seed
he will set upon his throne:
in the fulnesse of time, ac-
cording to his promise ^b,
shall bee raised unto Israel,
a Saviour Iesus, The Sonne

of both. Hee deales not
with us, as *Penelope* in *Ho-
mer* ^c did with her sui-
ters,

Πάντας μὲρ ἔλπει καὶ ὑπίσχεται
ἀνδρὶ ἑκάστω.

— νόος δὲ οἱ ἄλλα με οἶνᾷ.

*Premis'd every one, put
them all in good hopes but
meant no such matter, ne-
ver intended to bee as
good as her word: hath he
said, and shall hee not doe
it? hath hee spoken, and
shall hee not make it good?*
Numb. 23 19.

I could easily here en-
large my selfe ^d: but, as
S. Bernard concludes ^c, his

τοῖοι, ἐπὶ δὲ πολὺς νομὸς οὐθα καὶ οὐθα.
• *Aeneas*. Hom. Il. 6. ^c *Aiebat* Scaurus, non minus
magnam virtutem esse scire desinere, quam scire di-
cere. Senec. declam. lib. 9. declam. 5.

• O. β. & γ.

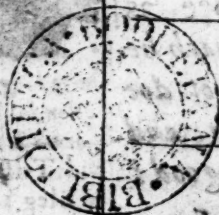
^d — *Consu-
mere longa lo-
quendo Tem-
pora* — *O-
vid. Trist. lib.
5. Eleg. 13.*

ερεπὴν δὲ
γλῶσσαν ὅτι
βροτῶν, πο-
λίεις δ' ἐνι
μῦθοι παν-

¶ Sufficiant
que dicta
sunt; ne in
fastidium ve-
niant ea que
proferuntur ad
laudem et glo-
riam Domi-
ni nostri, &c.

23^d Sermon upon the
Canticles ¶

Let this suffice; lest it
should bee irkesome what
is spoken to the praise and
glory of our Lord Iesus
Christ, who is God above
all, blessed for ever.



FINIS.

Si benè quid dixi; mea non est glo-
ria, Christi est.
Sin malè; scito hominem me quoq;
quisquis homo es.

